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Calvinist Contact

An independent Christian weekly

APRIL 13, 1990 / 45th year of publication / No. 2208

Photo: John Van Hemert

The Colossa Evangelical Church at San Rafael, 35 km southwest of Managua: a meeting of pastors, church workers and North American visitors.

Nicaraguans look to Bible training for social changes

Marian Van Til

MANAGUA, Nicaragua — For two weeks, during which time the astonishing upset of the Sandinistas in Nicaragua's February 25 election occurred, a group of eight North American Christians visited the country to observe and encourage some of their Central American counterparts. They gained as much as they gave, was their general consensus.

The group, seven men and a woman, was made up of three pastors, a medical doctor, a journalist, a retired businessperson, a law student and a housewife.

The visitors could not avoid being caught up in and fascinated by the festival-like pre-election social climate, says Rev. John Van Hemert, pastor of Faith Community (Christian Reformed) Church in Lantana, Florida, one of the group. Their travels were constantly interrupted by demonstrations on behalf of either FSLN (National Sandinista Liberation Front) or UNO (United National Opposition).

But their main purpose centred around the work of Caribbean Christian Ministries and its Nicaraguan affiliate, Ministerios Cristianos de America Central, says Van Hemert.

These interdenominational ministries do relief and development work as well as train pastors and Christian school personnel. Their aim is to carry on those ministries without being financially dependent on outside sources.

Theological advice sought

"Self sufficiency aimed at removing dependency is foundational to this work," explains Van Hemert. That's

See **NICARAGUA** -- p. 2.

Thinkbit

Money is like manure. It does the most good when you spread it around.

Submitted by Gary Prinsen, St. Catharines, Ont.

Photo: John Van Hemert

Competition for votes was fierce in pre-election Nicaragua. This UNO (United National Opposition) sign succumbs to graffiti by Sandinista supporters.

Ontario schools advised to drop membership in association

Robert VanderVennen

TORONTO — The board of the Ontario Alliance of Christian Schools is advising its member schools to withdraw their memberships in the Ontario Association of Alternative and Independent Schools (OAAIS), the means they have used for 15 years to relate to the provincial government.

The Alliance sees structural problems with OAAIS and has policy differences with it. "It is our judgment that OAAIS is not effective," says Adrian Guldemond, executive director of the Alliance.

Instead, the Alliance is calling on its schools to support an effort to establish a federated structure for independent schools, of which the Alliance itself, rather than its member schools, would be a member. Such a group, tentatively called Forum of Independent School Associations (of Ontario), is in the early stages of formation.

This action by the Alliance board is considered highly threatening to OAAIS by its executive director Lyle McBurney. McBurney says that 39 Alliance schools are members of OAAIS, and they represent slightly more than half the 9,000 total enrolment of its member schools, and also about half of its support.

If half of its backing is cut away, OAAIS will lose the credibility with the Ministry of Education that it has patiently built up over 15 years, asserts McBurney. If a new forum is organized, it will be a couple of years before it will have a voice at Queen's Park. Meanwhile, these Christian schools will not have political representation, McBurney says, because the government has stated that it is not interested in meeting with single-group associations like the Alliance.

Indeed, observers feel it is unclear whether the forum will have a political advocacy role, other than insisting that its member schools exist free from unwarranted government interference. Although Guldemond would like the forum to develop like British Columbia's Federation of Independent School Associations, he says that the forum's structure will develop over time from the ground up, rather than starting with a prescribed structure.

Last May the Alliance board asked OAAIS to restructure itself, to make a larva-to-butterfly change, from an association of schools to an association of school associations. It also advised its member schools to stay with OAAIS for just one more year.

With the gun at its head, OAAIS undertook the restructuring, which really meant forming a new organization, says McBurney. Now the Alliance is advising its schools to resign from OAAIS.

Three of OAAIS's four board members from Alliance schools disagree with the Alliance board action. Wybe Bylsma, Rudy Eikelboom and

See **SCHOOL ALLIANCE** -- p. 2.

TV news on Meech Lake lacks substance, say observers

C.C. Staff

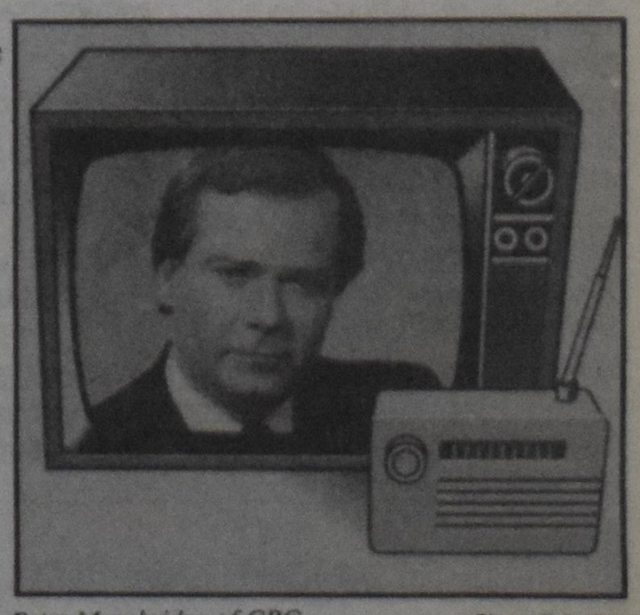
TORONTO — If you get your news about the Meech Lake Accord only from television, you probably don't have a very good understanding of what the accord is really about, suggests Lydia Miljan, co-ordinator of the Media Archive of the Fraser Institute.

After analysing network TV coverage over recent months, Miljan says that "Meech Lake was presented as a prominent issue when its outcome was threatened or when conflict was present between the leaders. Three-quarters of the stories on Meech Lake included some mention of conflict or controversy."

Peter Mansbridge of CBC adds that the problem has to do with TV as a medium. You really need to be able to read about an issue as complicated as Meech Lake in order to understand it, he says, so you can read and re-read a story until the issues are clear. "With television news you've got just one shot. If the explanation isn't clear, we've lost you," he says.

Professor David Taras of the University of Calgary goes beyond that. He argues that a TV news story requires certain elements in order to be included as TV news. "Stories that do not involve conflict among political leaders, high drama, or have interesting visuals are likely to be outside the news frame," he says.

The sum of the matter, says Miljan, is that "Television's decision that the political events were more newsworthy than the details of the accord resulted in little substantive coverage of the Meech Lake Accord by the networks."



Peter Mansbridge of CBC. Photo: C.C. Bies

In this issue:

Jan de Bree satirizes Calvinist foibles ..... pp. 10-11
Luther left a legacy of literacy, not just theology ..... p. 12
Dean McRae urges us to examine what we say and how we say it . p. 13

Nicaraguan Christians

... continued from page 1.
not to say they won't take theological advice, however. And it was the latter which the visitors were asked to provide.

Van Hemert was invited by the *ministerios* to speak to a group of native pastors and other church leaders on what some may consider an unlikely topic for a time of political activism: the sovereignty of God. Others among the visitors spoke on various topics. Van Hemert says he felt at home among the Nicaraguan pastors and church leaders his group visited — his own Florida church is a multi-ethnic congregation with a large number of Hispanic members.

The visitors were impressed with the "spiritual depth" of the Nicaraguan Christians and their drive towards non-dependence, not only, but their desire to have an impact on their country.

Their immediate problem is that their churches have so few financial resources that pastors must work at other jobs virtually full-time in addition to their pastoring. Under such conditions, the work of the church suffers, of course.

For example, Freddy Ordonez Gonzales, president of the Iglesia Christian Reformada (CRC) in Managua, runs a simple cement block factory. The advantage is that he can employ some church members, but on the downside, it allows Gonzales little time for the demands of leading a church.

Radical change needed

While many Nicaraguans believe they will be more free under an UNO government, the immediate changes in their country are "not likely to reverse decades of dependence under both the Somoza and Sandinista regimes," Van Hemert asserts. "The nation has become very typical of other Central American countries which have built their economies around debt-financed bureaucratic governments."

Ministerios Cristianos members see government decisions as coming from a certain worldview and moral principles — ones usually opposed to Christianity. But they want to fight that. They are convinced, says Van Hemert, that "strong Christian training from the Bible will bring about the responsible moral character and work ethic necessary to real development of the country." A radical change in "ordinary people," they believe, could have an impact on their entire country and its government.

Eventually, too, Caribbean Christian Ministries as a whole is aiming for proper use of native resources so that Central American Christians can set their own course. Such self-reliance may be a thing of the future, but at present, Van Hemert explains, the ministries need printing presses, mimeograph machines, typewriters, electric motors, diesel engines and many other items so that they can work towards their goal.

School Alliance

... continued from page 1.
Elzo Tenyenhuis have pointed out a number of negative consequences of pulling out of OAAIS.

They cite the loss of the 15-year investment of hard work and $1-million, weakening of the only cross-representative, non-sectarian school organization speaking for justice in education in Ontario, possible loss of the full-time presence of politically astute staff speaking for Christian schools at Queen's Park and in various other public forums, and likely loss of possibilities for public funding of Christian schools.

They conclude: "It is our view that it would be a major mistake for the Alliance to recommend withdrawal of its schools from OAAIS."

The fourth board member representing Alliance schools, who in the meantime has resigned from the OAAIS board over policy differences, is in favour of the Ontario Alliance move. John Vriend, education professor at Redeemer College, Ancaster, Ont., thinks it's important to have a political group represent the independent schools. He thinks that a future organization like forum will be able to do that more effectively than the OAAIS has done so far.

The unwillingness to this point of the Ontario government to follow the lead of Alberta and British Columbia in their support of independent schools is a trial to the patience of Christian school supporters. The Alliance says it wants to increase its own government relations efforts to gain support for complete treatment for handicapped students and gain local transportation grants, as well as support the founding of the forum.

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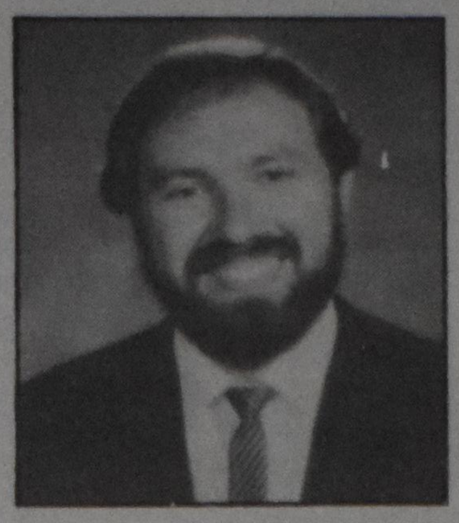
BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken



Technology has become the master

Technology is a major force in our modern society. One major question that could be asked about technology is whether it is a liberating force or an oppressing force. In order to begin to answer that question, however, it is important to be clear about what technology is.

Technology is a controlling relationship we have, as conscious creatures, with our environment. It involves the design of action: making, crafting, creating, forming, building, producing and so on. It involves the developing of skills, crafts, instruments, methods, tools for a certain end we have in mind. Thus a "means-ends" relationship is fundamental to technical processes: reaching a goal by a kind of controlling. Planning, deliberation, organization are typical technical ways of functioning.

In the words of one noted expert on technology, the neo-Calvinist Egbert Schuurman, technology is "the activity by which people give form to nature for human ends, with the aid of tools." Free, creative humans use technology as a way of creatively shaping their world.

Schuurman, however, distinguishes between what could be called early technology and modern or current technology. This difference he summarizes in nine points.

(i) People developing technology used to be surrounded by a natural environment but now are much more separated from nature.

(ii) People used to have on hand only the immediate materials, but now most materials have been refined to elementary parts to allow for utmost flexibility of putting them together for human ends (products).

(iii) Energy used to be supplied exclusively by muscle power, now it is by fuel of various kinds.

(iv) Form-giving to products used to be determined by human skill and manual labour, but now machines (e.g. computers) introduce new and better skills that can often do a better job of form-giving.

(v) In pre-modern technology, humans used to supply the steps of execution of form-giving, but now these are determined by automatic coupling and controls that work independently.

(vi) In pre-modern technology, a single person usually carried out the formation process, but now there is usually a co-operation of a number of people who jointly do it.

(vii) Pre-modern technology was interested in the practical here and now; modern technology distances itself from the particular problem and formulates it into an abstract, general one to be solved according to the rules of the scientific method.

(viii) Pre-modern technology required people to operate the products; modern technology tends to eliminate people, and to go instead to the manufacturer of objects according to a predetermined theoretical plan of mass production.

(ix) In summary, pre-modern technology remained restricted to man's natural potentialities; modern technology, because of its scientific foundations and its differentiated and dynamic character, has a certain distance and autonomy from the people who developed it, who use it, or who are influenced by it.

The point of modern technology, according to Schuurman, is to develop technologies that can operate independently from human interference. There are several tendencies that follow from this. Modern technology tends to exclude people from the forming process in order to utilize stricter limits for fashioning a more regular piece of work. People's main role tends to be limited to the establishment of original conditions, to "starting up" functions, and to the servicing functions.

Handiwork or individual skills tend to be minimized; what is required of a labourer is a subfunction of "standard procedure." There is a standardizing of process in which rhythm and routine dominate, in which there is a repetition of the most simple acts. The worker is deprived of an overview of the whole product and he or she lacks the insight into the coherence of the production process as well as the end product. Human responsibility tends to be severely restricted. The idea is to transfer to the technology the major decision-making capacities.

This transfer of responsibility, however, tends to change the object of control from controlling the environment or nature to controlling other humans. By restricting the possibility of human responsibility and decision-making, technology tends to become an oppressing force in society. When technology begins to control humans instead of (or in addition to) non-human materials, it has illicitly become a master instead of a servant. It has illegally gained power over humans instead of serving humans in the God given task of developing and preserving creation.

Clarence Joldersma teaches science at Smithville Christian High School, Smithville, Ont.

Pressreview

Carl D. Tuyl

Environment Minister Lucien Bouchard has tabled a discussion paper that asks a lot of questions, proposes new standards, considers added taxes, plans reviews and contains no other action than to initiate public hearings which will begin in two weeks and run through July 1. The mountain bore a mouse!

★ ★ ★

The Meech Lake Accord is not gaining much in popularity, and neither is the Honda Accord; car sales are way down. Many people are rather anxious about the "distinct society" clause in the accord. It is well to take note of the last paragraph of that clause: "Nothing in this section derogates from the powers, rights or privileges of Parliament or the Government of Canada, or of the legislators or governments of the provinces, including any powers, rights or privileges relating to language."

★ ★ ★

One hundred years ago Sir Wilfrid Laurier said, "Below the island of Montreal, the water that comes from the north, from Ottawa, unites with the waters from the western lakes; but uniting they do not mix. They run parallel, separate, distinguishable, and yet are one stream, flowing within the same banks, the mighty St. Lawrence, rolling toward the sea bearing the commerce of a nation upon its bosom — a perfect image of our nation." I could not have said it better myself.

★ ★ ★

Poland's prime minister Tadeusz Mazowiecki was in Ottawa requesting loans. Poland has a national debt of $40-billion (U.S.) which must seem like pocket money to Monsieur, who is accustomed to one additional zero in measuring national debt. Mr. Mazowiecki was received with the warm sympathy of a loan officer greeting a person who is behind in payments: smaller payments and a longer run of the loan. To sweeten the pill, External Affairs Minister Joe Clark promised that Canada would support Poland in any eventual border dispute with a united Germany.

★ ★ ★

Canada's indebtedness requires about $30-billion in interest charges, and if you would like to know how big a bite that takes out of the average weekly pay cheque, you won't be far away from the realistic figures if you put that amount between 40 and 50 dollars. Our defence budget is $11.2-billion, of which $1.2-billion goes to our troops in Europe.

★ ★ ★

It is a bit difficult to make sense out of the world's economic situation. The yen is sliding down like water in the sink, the dollar is rising like the Goodyear blimp in full flight, and interest rates keep climbing while gold prices are down. The G-7 countries will meet this week to try to make sense out of it and to attempt to stop the upward trend of the dollar, I bet.

★ ★ ★

The Liberal leadership campaign hit Winnipeg, with all the candidates taking pot shots at each other. Chretien is said to have the upper hand in the delegates numbers game. The leadership, so is commonly thought, is his to lose. With Tory popularity somewhere in the nether regions of the population's esteem, the Liberal convention in June might well be selecting Canada's next prime minister.

★ ★ ★

Currency rates rank high among the problems of unification plans in Germany. The West German Bundesbank proposed an exchange rate of two East German marks for one West German mark. This is a rather generous West German offer considering the fact that in most parts of the world one hundred East German marks and six Canadian dimes might get you a cup of coffee.

★ ★ ★

Gorbachev maintains that Lithuania's parliament is dreaming the impossible dream, and he is using rather heavy-handed tactics to underscore his point: Soviet tanks and economic threats. Even though the cold war is a thing of the past there remain enough trouble spots in the world to worry about. Let me mention a few to keep you informed. There is famine in Ethiopia; tribal fighting in South Africa's Natal province; the killing in Beirut has resumed at its earlier monotonous but deadly pace; Jewish and Arab people are a long way from settling their bloody dispute; and Iraq covets atomic weapons.

★ ★ ★

Brits are rioting in the streets, not going home even for tea time, and in one of their prisons in the city of Manchester inmates are smashing the whole joint to pieces. English bobbies were seen to yield billy sticks with great abandon. The scene looked more like Soweto than Soho.

★ ★ ★

It is satisfying to know that in one country, at least, order prevails. A prisoner in the Netherlands who returned to his penitentiary too late after his allowed temporary absence was not let in. Too late is, after all, too late, right? The man should watch the clock.

★ ★ ★

The Soviet Union is inching toward a free market economy. The government warned that resulting price adjustments will be harsh and painful. A conservative estimate by the official news agency Tass would see rises of 20 to 30 per cent. Already 500,000 Siberian workers are threatening strikes.

★ ★ ★

Beijing's ghostly empty Tiananmen Square was an eloquent voice of protest against China's hard-line rulers. One wonders how long the hunger for freedom can be oppressed.

★ ★ ★

The U.S. and Cuba were engaged in electronic warfare, and it wasn't with Nintendo. A U.S.-funded Spanish-language news and entertainment program was beamed into Cuba, much to the chagrin of bearded Fidel — who called upon his engineers to prevent Cubans from receiving the blessings of "Roseanne" and "Jeopardy," and Vana White's brilliant smiles. The Cuban engineers met the challenge in true Marxist fashion by jamming all those capitalistic goodies. Cubans can now dedicate themselves again to the study of Russian, unhindered by Western decadence.

★ ★ ★

I received well-wishes from two continents, cards from hundreds of people and flowers from not a few. I am truly thankful for all those encouragements. Gratitude is foremost in my mind these days. When I arrived at an army hospital 40 years ago a chaplain told me that my time had come, and I should be prepared to die. And here I am celebrating my 65th birthday, officially becoming senior citizen, with all the privileges of that status coming my way. I end this column with the title of the book of one of my favourite ministers, Dr. Buskes: *Hurrah for Life.*

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

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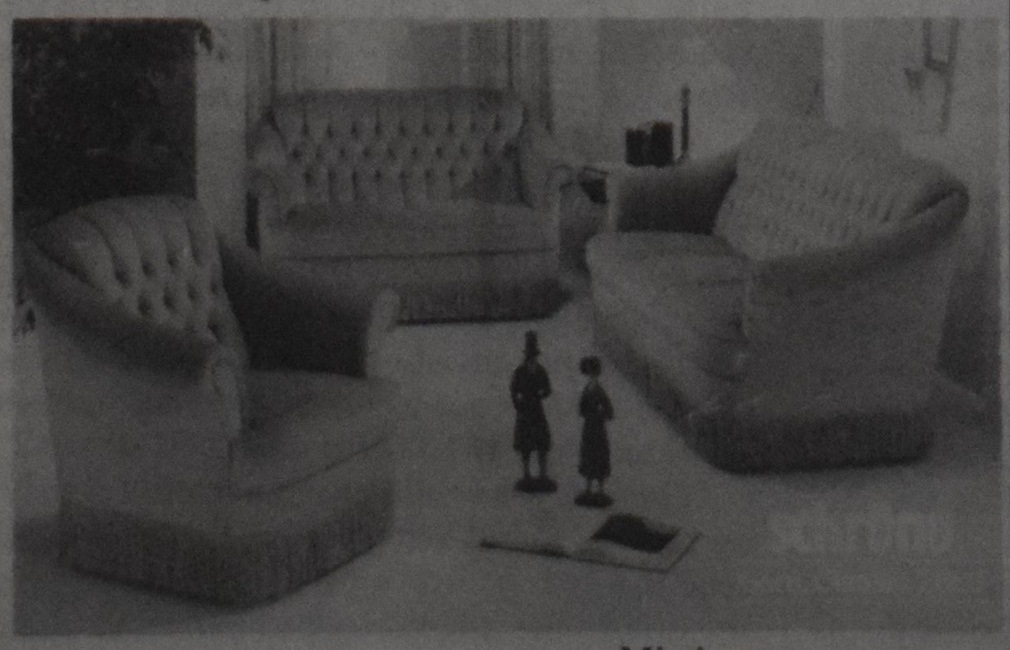

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Editorials

We may not ask that Lithuania be sacrificed

An editorial in the St. Catharines *Standard* gives an astute analysis of the kind of political game Mikhail Gorbachev is playing with Lithuania. The lead article correctly states that if Gorbachev gives in to the decision by the Lithuanian parliament to leave the Soviet federation, his goose will be cooked in the cauldron of the hard-line Communist old guard. Indeed, Gorbachev has little choice but to intimidate Lithuania into submission. It is to be hoped that he can achieve slowing down the independence process, should that be his aim, without resorting to actual violence.

So far we like what the *Standard* editorial is saying. We agree with the editorial's description of the Lithuanian problem. However much we acknowledge the justice of Lithuania's cause, it is foolhardy for this Baltic nation to push for independence now.

Where we depart from the argument of the editorial is that it says that Lithuania must be sacrificed for the common good. That can never be right. It reminds one of what a religious leader who was plotting the death of Jesus said about him to other leaders, and his pronouncement has echoed through the ages as a slogan of injustice: "It is better that one man die than that a whole nation should perish." At this time of year, when Christians celebrate Good Friday and Easter, one should be all the more aware of the injustice of such a position. Ironically, this position has at times been held by followers of Christ as well.

It is our belief that Lithuania must be slowed down for its *own* good. If Gorbachev fails in his attempt to go on with the process of *perestroika,* the democratization process in Lithuania will also come to a grinding halt. We take issue with the heading of the editorial: "Sacrificing Lithuania." That is not what we should be after. We have no right to ask that any nation be sacrificed.

In reality, that is not what we are doing by asking Lithuania to slow down or by supporting Gorbachev's program of intimidation. Quite the contrary, we would be sacrificing Lithuania by encouraging it to press ahead at this time. There is no surer way of tightening the chain of oppression around that nation's neck than to support its present drive towards independence.

Are we nit-picking by suggesting what the *Standard* editorial may be saying in a round-about way? We don't think so. The mentality of sacrificing a smaller entity to a larger one is written all over the pages of history, and it's written in blood. It's time we stop taking that line of argument, even if it reflects the position of the Soviet Union or the United States. Lithuania is fully entitled to its independence. Only its own good can justify withholding that freedom for the time being.

BW

Keep your eyes on the road ahead

According to *Globe and Mail* writer Peter Cook, "The great problem for central bankers is that they have to steer the car by looking through the rear-view mirror. The most recent economic figures in Canada tell us where monetary policy was nine months ago, that is last spring. Yet, they are treated as a reliable guide to what the Bank of Canada should do next week."

Steering the car by looking through the rear-view mirror is what most of us do, no matter what the job is we are doing. We seldom pay attention to the signs coming at us from the future into the present, let alone anticipate what might be around the bend.

This tendency becomes tragic when it involves an act of suicide. Looking through the rear-view mirror at the actions and words of a person who has just taken his or her own life is a futile business. What can one do with the information gained after the fact, except perhaps use it to warn others?

Professionals who work with suicide cases tell us that suicide victims give their signals months before they finally kill themselves. In the case of teenagers, among whom suicide has become a leading killer, warning signs include "lower grades, loss of appetite or energy, talking or joking about suicide, giving away possessions, withdrawal from friends or family, inability to concentrate, lack of interest in appearance, and increased substance abuse" (*Globe and Mail,* April 2, 1990).

Yet, it is astounding to see how often family and friends were not tuned in to the person sending out the signals. They were either too preoccupied with other things or they never learned to take signals seriously.

The same situation often surrounds marriage break-ups. The husband or wife who is taken by surprise when the partner makes a move towards infidelity or separation has not been reading the signs, has been driving by looking in the rear-view mirror. Possibly the rear-view mirror is coloured a deep pink as well.

And what about the family that is suddenly confronted with alcohol or drug problems or other disturbing forms of behaviour by one of its members? One cannot, of course, foresee every mistake a person makes, but most significant problems, like teenage pregnancies, for example, can be traced back to earlier difficulties. There were plenty of signs, but who was reading them? Who was paying attention to the road ahead?

Well-timed trust

More often than we want to admit, we don't want to look ahead or don't want to act on what we know. We might even explain it by saying that we entrust the future to God. But avoiding reality is not so much trust as playing blind man's bluff and hoping to pin the tail correctly on the donkey of time. Trusting God is a commendable attitude, if at the same time we keep reading the signals that come at us from across the breakfast table or from across the desk at work.

Psalm 119 combines trust and responsibility very well when the psalmist says, "Oh, how I love your law! ... I gain understanding from your precepts; therefore, I hate every wrong path .... Your word is a lamp to my feet and a light for my path."

This is a forward-looking trust that wants to see the road ahead. It reads the signals very carefully and it avoids all wrong paths. Facing the signals of trouble at the time when they occur requires a lot of trust — well-timed trust. It's useless to trust God for something that has already happened.

An occasional glance in the rear-view mirror is not a bad idea as such. We can learn from the past. But we cannot change the past or affect it in any way. Our responsibility is not towards what lies behind us. We may think we can affect the past every time we rationalize our behaviour. But that is shadow boxing and not worthy of people who live in the present. We can affect only the future. And so our whole body should be turned towards the front and tune in to the present.

Listen to your children, pay attention to what your spouse may be saying in body language, hear the silence of your neighbour, read the lines of worry on the face of your fellow worker, observe the difficulties a handicapped person in your church faces, notice the animals, plants and trees who cry out for protection, read the newspapers on what is happening in Canada and beyond. Keep in touch with the present and trust God to provide for the future.

BW

GUEST COLUMNIST

Wouldn't it be great if ...?

Gerald Vandezande

Increasingly, Christian churches of different national and theological backgrounds appear to have more in common with each other; they share a commitment and public witness to Christ's reconciliation and to God's coming Kingdom of righteousness, peace and justice for all people. Thus, ecumenical gatherings which emphasize evangelism are becoming more frequent.

I call your attention to examples of three such meetings, two in the past, one still to come:

Last May in Basel I attended the European Ecumenical Assembly on "Justice, Peace and the Integrity of Creation," sponsored by the Conference of European Churches and the Council of European (Roman Catholic) Bishops' Conferences.

The final document adopted there, "Peace with Justice for the Whole Creation," as well as the 1982 *Mission and Evangelism* statement by the World Council of Churches, are valuable contributions which the churches extend to each other. They affirm that God reigns and that there is hope for a future when he will "unite all things in him, things in heaven and things on earth" (Eph. 1:10).

Take whole gospel to whole world

From July 11-20 the Lausanne II International Congress on World Evangelization met in Manila. Participants were challenged to "proclaim Christ until he comes," to "call the whole church to take the whole gospel to the whole world." That congress, like the Lausanne committee's 1982 report, *Evangelism and Social Responsibility*, will also contribute to evangelical thinking on the church's mission in the world. The report emphasizes the integral connection between evangelism and social action. Such biblical integrity is essential to a Christian life of liberating service in an oppressed world.

May 16-20 this year will see a national leadership consultation on evangelism at the Ottawa Congress Centre where well-known Canadians such as Michael Green, Donald Posterski and Terry Winter will be plenary speakers.

For the first time in Canadian history over 40 denominations and para-church organizations have agreed to participate and co-ordinate their strategies in evangelism to reach our nation for Christ in a movement called VISION 2000 CANADA. This is a ministry of the Evangelical Fellowship of Canada (EFC) in co-operation with the Lausanne Committee. I plan to attend, for I'm sure I'll be able to learn much.

Stop talking, start acting

Rather than looking askance (as some do) at such gatherings and merely *discussing* by whose authority Billy Graham, the EFC, you, I, or others organize the evangelization of the world, would it not be wiser for Reformed people and all other Christians to *obey* the primary command, "Follow me!" (John 21:19) and to "act justly, show mercy and walk humbly with your God" (Micah 6:8)? Isn't such a healing presence in our wounded world our *first* task "so that the world may believe that you have sent me" (John 17:21)?

Wouldn't it be great if all synodical, classical, council, congregational, as well as vocational and political activities were concrete examples of stewardly use of our limited time, precious resources and God-given energy? Wouldn't it be great if all our gifts, skills and wealth were used *daily* to "make disciple of all nations ..."?

Wouldn't it be great if the Christian Reformed Synod of 1990 were to help get its churches off to a more dynamic start in this Kingdom-seeking direction? Pray for that to happen among us and all Christians everywhere!

Meanwhile, let us also pray that the Ottawa Consultation will contribute powerfully to all of God's people catching the vision of his coming Kingdom. And, last but not least, let's work out more and more the meaning of Christ's salvation in the way we live every day.

Gerald Vandezande is public affairs director of Citizens for Public Justice (CPJ) and a Christian Reformed representative on the general council of the Evangelical Fellowship of Canada (EFC).

Letters

Long-felt obligation met

Everytime I read *Calvinist Contact* I think to myself, "I should write and mention that the column I most enjoy regularly is Wayne Brouwer's 'Friends of God' on the back page." And then I get on with other things and don't do it! The content always seems to be timely for my life; it has certainly been used by God to bless me.

So, "thank you."

Norma de Lege, Houston, B.C.

We, too, must keep on praying

We would like to thank Aren P. Geisterfer for his excellent article about Gorbachev and the communist empire (C.C. March 30). It really gives us a lift as we read how God responded to the prayers of his believing children behind the Iron Curtain.

Gorbachev is used as God's right hand in bringing back the church in the Soviet Union after many years of exile.

We too have to keep on praying for the protection of our unborn babies, our wandering children, our broken families, the disunity in our churches, and soon. All this can change overnight here as it did in the Soviet Union. We have the same great God.

Thanks, Aren, for your contribution to our paper. May God bless you richly.

George and Tine VanderVecht, Woodstock, Ont.

Aussie seeks Canuck pen pal

Hello! I am a member of the Reformed Church of Devonport in Tasmania and my mother gets *Calvinist Contact*. My name is Geoffrey Utberg, and I am wondering whether anyone would like to be my pen pal. I am 16 years old and am in Grade 11. My hobbies are coin collecting and stamp collecting, air cadets, going to youth club and fishing. I will write back to anyone who sends a letter (between ages 15-17).

Write to Geoff Utberg
36 Nicholls Street
Devonport 7310
Tasmania, Australia

Open letter to Mikhail Gorbachev

Dec. 14, 1989.

Dear Mr. Gorbachev:

You may be surprised to get a letter from someone like me. I was born in 1920 and raised on a farm in Holland, but since 1953 I have lived in Canada on a farm. As a teenager I became aware of the difficulties and restrictions Christians in U.S.S.R. had to live under. I read in the newspapers about the cruel purges of even high ranking communists by Stalin. The 1939 pact between Stalin and Hitler struck fear into my heart, but in 1941 it was broken by the unexpected attack by Hitler's troops eastward on Russia, and Russia became an ally.

During the last three years, we in Canada have heard much about *glasnost, perestroika,* greater freedom of opinion and also more freedom for Christians in Russia. I thank God for that and appreciate your initiative and courage in promoting these reforms. We in Canada also hear about your country's economic difficulties and the years of hardship the Russian people are facing.

The *Globe and Mail* of Dec. 1, 1989, reported your visit to Rome. I have been raised in the belief that the Bible has a message, not only about salvation from sin in Jesus Christ, but also about living our lives *today* in social and political life. Marx saw that Christians and governments did not live up to that biblical message and called for the basic laws of morality and humanity.

You said in Rome that at this crucial point in world history we must rely on the eternal moral commandments. You also recognized that we need spiritual values and that religious values could help the country with its economic restructuring program and the renewal of the country, and you stated that you now proceed from the assumption that no one should interfere in matters of individual conscience. I appreciate your comments.

A Christian has no clearcut choice between a capitalistic or a socialistic society, since both have their drawbacks and both are easily contaminated by sin. As a Christian I cannot object to the fact that the Soviet people are committed to socialism. But Christians do see the task of government as promoting freedom of conscience, the administration of justice, and improving a nation's general welfare.

We pray that more and more governments around the world may see their task this way. And may the Russian people, who suffered so much throughout the centuries, also have a better future.

John den Boer, Port Perry, Ont.

NOTE: *Mr. den Boer has so far received no reply.*

BEYOND BELIEF

I ADMIRE YOU SIR. NOT MANY WEALTHY MEN BELIEVE IT'S A SIN TO IGNORE THE NEEDS OF THE POOR. TO WHAT CHARITIES DO YOU CONTRIBUTE?
OH, I DON'T GIVE TO ANY CHARITIES
?
BUT I FIRMLY BELIEVE THAT'S ONE OF THE SINS GOD FORGIVES ME OF.
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Lemons are nice — when they grow on trees

TORONTO (MCCR) — Buying a used car from a private seller is being touted as one of the riskiest ventures a consumer can tackle.

Misrepresentation, exaggerated claims, and outright fraud are common in that marketplace, says a spokesperson for the Ontario Ministry of Consumer and Commercial Relations (MCCR). Sellers may lie about everything from total mileage and accident history to engine size and maintenance records.

"And you're out there in a mechanical wilderness almost entirely on your own," says Steve Moody, Registrar of Motor Vehicle Dealers for MCCR. "The ministry can't get involved in private, consumer-to-consumer transactions. So the courts are your only recourse unless theft or fraud is suspected, in which case the people may be able to help."

Customers of registered car dealers are less susceptible, as they are covered by consumer protection legislation. In addition, dealers could be fined and lose their licences for treating buyers unfairly, Moody points out.

"They've got a lot more at stake than private sellers do."

According to Moody, the number of used cars sold privately is almost triple that marketed by registered dealers. Ministry figures show 960,000 cars were sold privately in Ontario during 1988, he says.

But industry groups estimate one out of four "private" sales involves an unregistered dealer operating illegally. Called "curbsiders" because they usually sell the cars on the streets in front of their homes, these people often use unethical, unfair and devious methods, says Moody.

"They lie from the start by not revealing they sell cars for a living. How can you trust anything they say? Most people shop privately to cut out the middle man and buy from someone who knows the car's history. Curbsiders undermine that purpose."

These people are tough to spot without a vehicle-ownership search, Moody says. Given the Vehicle Identification Number (VIN) and $5, the provincial Ministries of Transportation can provide a list of owners.

"A seller may claim to have owned the car for years and spin a story about tender-loving care and low mileage," Moody explains. "If the VIN search shows the guy bought the car last week, you're probably dealing with a curbsider. That $5 search could save you from buying a high-mileage headache." (Record the VIN directly off the driver's side of the dashboard.)

"But avoiding curbsiders isn't enough, since anyone could take you for a ride," says Moody, offering the following tips.

Car purchases topped the list of most common consumer complaints in Ontario last year. Vehicle repairs and travel ran second and third.

- Read a recently published guide on buying used cars. Many books and articles are available at public libraries and from your provincial consumers ministry.
- Inspect cars on dry days. Paint and body-work defects are hard to see if a car is wet, never mind covered in snow. Cars tend to rattle less in damp weather, so annoying squeaks may be masked. And bad weather makes test drives difficult.
- Show up unexpectedly for a test drive so you can see how well the engine starts when it's cold.
- Get a mechanic — not one recommended by the seller — to check the car. The average cost is about $50. The Canadian Automobile Association (CAA) also offers this service.
- Run a lien check on the car to ensure it has not been pledged as collateral on any outstanding loans.
- Look along the surface of the car for ripples and colour changes which may indicate body work has been done.
- Never buy a car without test driving it first. If the seller discourages you from doing so for any reason, walk way.
- Always insist on a written sales agreement. It should include the names, addresses and signatures of the buyer and seller, the price, the VIN, the odometer reading and the date. Any special agreements, claims and promises should also be added.

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Additional Friendship News

Our new film and video cassette "Give It Away" is finding wide acclaim in Canada. We received (within a 3-month period) 250 inquiries from churches, Associations for Community Living and cable televisions. The film will be shown on "Faith 20", May 21.

We want to thank all supporting churches and individuals for their fine gifts during 1989. We were again able to meet our budget. We thank God for the blessings he has bestowed on this much needed ministry!

Should you have put some money aside for a **very special ministry**, we humbly recommend that you help us to establish additional Friendship Groups for developmentally disabled people throughout all of Canada. Your annual support and your prayers are much appreciated!

Music/Arts

A New Commandment: Hymns & Classical Songs

Marian Van Til **Record review**

Sung and played by Cynthia Dykstra
Recorded by Howie and Pam Keown at Morning Star Studio, Dundas, Ont.
Available for $8.95 from Cynthia D. Dykstra, 454 Maple View Dr. W., Barrie, ON L4M 4S7; (705) 721-5140.

A New Commandment differs from other recordings by young Christian female vocalists in several respects.

First, with its mix of traditional hymns and classical songs it (refreshingly) makes no attempt to court the contemporary Christian music crowd — unless the exclusive use of electronic instruments to accompany the singer is seen as an attempt to do that.

Second, it is a one-woman endeavour. Through the miracle of modern recording techniques Cynthia Dykstra sings solo, sings in harmony with herself, and plays the synthesizer, electronic piano, marracas and a recorder duet (the only exception to the electronic instruments) to accompany her singing. This bold project is to be admired, though Dykstra is a better singer than accompanist. (Dykstra graduated from Redeemer College, Ancaster, Ont., as a music major and currently teaches voice in Barrie, Ont.)

A New Commandment contains three traditional hymns ("What a Friend We Have in Jesus"; "Abide With Me"; "Amazing Grace"), a chorale ("Oh Sacred Head, Now Wounded"), one spiritual ("Were You There?"), one Bible song in contemporary pop style ("A New Commandment"), a traditional hymn text set to a contemporary folk-like tune ("For the Beauty of the Earth"), and four classical songs ("I Will Magnify Thee" by Handel; "Panis Angelicus" by Cesar Franck; "On Wings of Song" by Mendelssohn; and "I Will Sing New Songs of Praises" by Dvorak).

The choice and mix of music work well: the listener is never emotionally jolted when the recording moves from hymn to classical piece to hymn again.

Dutch-Canadian blues?

Dykstra has a pleasant, Romantically-oriented voice which is most successful in the songs of the Romantic period or in music influenced by the Romantic style. The listener suspects she could even be quite good at singing white blues if she were to try it: she starts two hymns ("What a Friend" and "Amazing Grace") unaccompanied, with slight, bluesy improvisation on their melodies. The technique is extremely effective — and *affective* — making the remainder of those hymns with their synthesized accompaniment and changed tempos much less satisfying. Not incidentally, Dykstra's diction is excellent but not forced; every word is understandable.

Though she uses no acoustic instruments, Dykstra is obviously aware of the need to vary her accompaniments, so the pieces are undergirded with electric piano, shimmering synthesized sounds, "harpsichord" and bass, and in one instance, percussion.

It is those crucial accompaniments, however, which are this recording's weak link. On too many occasions they are simply too loud, competing heavily with the voice and too often winning the competition — a problem with the recording production. Then too, the electric piano does not allow enough subtlety of touch, and on occasion there are audible wrong notes (which may well not be noticed by the average listener).

The Handel, Mendelssohn and Dvorak, particularly, cry out for *real* piano accompaniment which would have permitted much more nuance as well as clarity of tone. The synthesizer and electric piano generally enhances the hymns, though, lending them a lush bed on which to couch their 19th-century melodies.

On the whole, Dykstra's audience will find this a tape they can appreciate and sing along with.

New book by Canadian examines Chinese culture

TORONTO (Canadian Scene) — One of the rewards of living in a multicultural society is the ability to satisfy our curiosity about cultures other than our own. In this way, greater understanding of our neighbours within Canada can lead to a greater understanding of the whole world.

One such opportunity can be taken by reading a new book by Canadian psychologist Dr. Shiu L. Kong. He teaches at the University of Toronto and is president of the Ontario Advisory Council for Multiculturalism and Citizenship. He is the author of 15 books in Chinese and English and many articles on such diverse subjects as psychology, education and culture.

Kong's new book *Chinese Culture and Lore*, written in English, gives the reader a fascinating tour through the aspects of a culture 7,000 years old, that is the heritage of more than 400,000 Chinese-Canadians.

We learn about the four great Chinese inventions — papermaking, printing, the compass and gunpowder — the earliest of which, papermaking, is nearly 2,000 years old.

To Westerners, the section on Chinese language and calligraphy deals with, what for many, remains a mystery. Reading Kong's clean, uncomplicated prose will enlighten them.

Particularly fascinating is the role symbolism plays in the culture. For instance, there are the zodiac animals that give a special meaning to a peculiar 12-month period: the year of the horse, the year of the dragon, the year of the goat, and so on. The number eight is a symbol of good luck and the pomegranate is a symbol of fertility.

Kong's book is literally packed with absorbing information about Chinese culture. It will be as much appreciated by non-Chinese Canadians who have a genuine desire to understand the culture as it will by those with direct roots in China. *Chinese Culture and Lore* is available from Kensington Educational at 25 Granby St., Toronto, ON M5B 2J5 at a price of $24.00.

White House decision on art disappoints American conservatives

WASHINGTON, D.C. (EP) — The Bush administration's refusal to endorse restrictions on the content of federally-funded arts programs brought sharp criticism from social and religious conservatives. The issue is seen by some as a test of Bush's ability to appeal to a broader constituency while maintaining the support of religious conservatives who were a crucial part of Reagan's coalition.

The statement from the White House, in direct conflict with Sen. Jesse Helms (R-N.C.) who has led the battle over public arts funding, approved continued funding of the National Endowment for the Arts (NEA) without any restrictions on what kinds of art the organization may fund.

The statement issued by the Bush administration puts the President at odds with members of Congress who have called for a ban on government funding of art that is obscene.

Language has been proposed that would deny funding to obscene art, but that language has not been included in the current funding package for the NEA. NEA chairperson John Frohnmayer — with White House backing — said, "It is our conclusion that the legislation proposed here, which contains no content restrictions, will best serve the American public."

Controversy about NEA-funded art surfaced last year, when it was discovered that NEA funds had been used to support display of a photograph titled "Piss Christ," which depicted a crucifix submerged in urine.

Still, Frohnmayer insists that he is just as opposed to obscenity as his critics. "I will be diligent that obscenity will not be funded by the endowment," he said. Rep. Pat Williams (D-Mont.), who chairs the subcommittee considering NEA funding, has called NEA critics as "a small minority of right-wing religious zealots."

The Bush administration's endorsement of unrestricted NEA funding came as a blow to conservatives who helped elect him, some of whom said they doubted that Bush knew what kind of art was being funded by tax dollars.

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Church

Marian Van Til, page editor

Arctic Christians warm to new Inuit Bible

Marian Van Til

INUKJUAK, Que. — Thirteen years after the first hesitant attempts to tackle the Sermon on the Mount, a new translation of the New Testament into Inuktitut is on computer disk and ready to be published by the Canadian Bible Society.

The Inuktitut translation is the first to be rendered by native speakers and is aimed at the Inuit Christians who live in northern Quebec near Inukjuak.

Four Inuit Anglican priests tackled the job because the only Bible which existed in their language was the "Arctic equivalent of the King James Bible, a 90-year-old transliteration into the Eastern Arctic dialect of the 120-year-old translation into the Labrador Inuit tongue by Moravian missionaries — using a 300-year-old German Bible," reports John Allemang of *The Globe and Mail* (March 22). Needless to say, much got lost in that translation.

Because Inuit culture is so vastly different from the Palestinian culture of Bible times, and because those who speak Inuktitut were isolated for so long from the influence of mainstream society, the previous translation did a poor job of conveying many biblical meanings.

'How do you say ...'?

For example, many plants, as well as animals such as horses and sheep, were unknown to Inuktitut speakers until their very recent exposure to television. And 30 different words for snow don't help much when translating the Bible.

In the old translation a horse was called "something for doing the act dogs do when pulling a sled." A lamb was "the thing that looks like a caribou calf." So Jesus as Lamb of God became the obscure phrase, "God's special thing that looks like a caribou calf."

One of the translators of the new Bible, Anglican suffragan bishop Chris Williams notes that the new translation can use "the straightforward Inuit term 'sheepi' because people who've gone to school and watched TV now know what a sheep is."

There were other cultural/translational problems that had to be overcome. Despite TV, translator Rev. Andrew Atagotaaluk, rector of the Anglican Inuits around Inukjuak, explains that "most of the people we're dealing with have never seen a sheep or a goat or a vineyard or a cedar of Lebanon. The names of places are a problem, and we just don't have words for kings and queens." Or temples.

The hierarchical societal structure of biblical society is largely unfamiliar in the harsh northern Canadian climate where "social groupings are more basic," the priest notes. Therefore, the priests/translators hit on solutions such as calling a queen "the wife of the big boss." They call a tetrarch "the little one who rules." A temple is "the big house [igloo] of worship."

Abstract terms were even more difficult, admits Bishop Williams. The old translation had not been able to convey a proper term for the kind of love felt toward God. It used a word which suggested the kind of compassion and pity one might feel towards a famine victim, not a deity, Williams says. But the translators left the original word this time. "People felt that the old word might have been wrong in the beginning, but it had taken on an extra layer of meaning after a century of use in the church," he concedes.

There was considerable resistance initially to the new translation. Many Inuit Inuktitut speakers felt "we were changing the word of God," explains Rev. Atagotaaluk. "They said the present translation shouldn't be mettled with."

But now that people have seen that the new translation actually allows them a much better understanding of the Bible, one which does indeed relate to their own lives, they are eagerly awaiting the published version.

The Gospel of Mark is due out in October 1990, along with a recorded version of it. The entire New Testament will be ready by February 1991, along with the Old Testament books of Genesis, Exodus, Psalms and Isaiah.

I saw Jesus

The worship service was nearly over. It had been one of praise and singing, geared to the abilities of the "Friendship" club members, a group for those of us with special needs and gifts. These Friendship faces were aglow because we had done so much singing. The accompaniment of the organ, the guitars and the handclapping had been great and the pastor had told of the Good Shepherd, illustrating with cardboard boxes what a sheep's pen might have looked like.

And now it was time for the doxology:

Open our eyes, Lord, we want to see Jesus,
to reach out and touch him and say that we love him.

And then I saw her — in her wheelchair, right next to our pew. She was completely involved, singing not only with her lips, like all of us, but also with her hands, in that beautiful sign language which intrigues so many of us but which few can master.

Naturally she had been there all along but I had not taken particular notice. Now I could not keep my eyes off that slight young woman, so absorbed by the prayer:

Open our ears, Lord, that we may touch you,
and say that we love you.

And through her I saw him, at work in one of his children, showing his peace and tranquillity to people like me, often too busy and rushed to feel serene.

And while my lips were still singing: "Open our ears, Lord ..." my heart was saying, "Thank you, Lord Jesus, for showing yourself so eloquently through one of your unassuming children.

Margaret Tigchelaar,
Dundas, Ont.

Foundation stone laid for controversial Islamabad church

ISLAMABAD, Pakistan (NNI) — Despite threats by local Muslims, England's Archbishop of Canterbury proceeded with ceremonies in early February to lay the foundation stone for what will be the first Christian church structure in the staunchly Muslim city of Islamabad, Pakistan's capital. The actual construction of the church, however, could still be delayed.

Surrounded by a heavy contingent of riot police, and with anti-Christian slogans blaring from loudspeakers atop the minarets of nearby mosques, Archbishop Robert Runcie declared, "I rejoice that here in this great cosmopolitan city there will arise here a church alongside mosques."

Nevertheless, the Islamabad congregation is still facing serious difficulties in the actual construction of the church. Soon after the foundation ceremonies had concluded, Bishop of Lahore Alexander John Malik said he was unofficially informed that the current building site was mistakenly allocated to the church, and has already been earmarked for a mosque.

Too close for comfort

While the Lahore Diocese has maintained a church in Islamabad for a number of years, the congregation was forced to meet in the home of the vicar, Rev. Graham Burton. In 1986 the group began to build a church on a plot of land allocated to them by the Capital Development Authority but soon met with opposition because of its close proximity to Islamic mosques.

In January 1989, construction was reinitiated, but within weeks it was forcibly halted after an angry mob of Muslim students attacked the site in what was said to be a retaliatory action connected to the publishing of author Salman Rushdie's controversial book *The Satanic Verses*. Further attempts by the congregation to get the construction going again were met with opposition by police, who feared further violence in the capital city.

Successive attempts by Bishop Malik, including a 4,000-strong protest march in Lahore, caught the attention of Prime Minister Benazir Bhutto, whose influence resulted in the offering of the new location. However, it remains to be seen whether the church will ever actually be constructed, and church officials are wondering if the government will bow to local pressure once again. If it does, the prospects for a Christian church in Islamabad any time soon will remain doubtful.

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'Computers' enter Nova Scotia church

Anne Hutten

KENTVILLE, N.S. — "Did you know it has four microprocessors; Sixty-four K of RAM? And a MIDI port?"

Several computer science students gathered excitedly around a new machine in the Kentville Christian Reformed Church recently. The object in question also had two dozen lit up toggle switches, half a dozen light emitting diodes (alias LEDs) and two full keyboards. It was, in fact, the newest and best of digital organs, dedicated before the worship service that morning.

Berend Jan Gerrits, a founding member of the Kentville CRC, died in December 1989 at the age of 85. His wife, Johanna, had died 15 years earlier. Their 10 children honoured their parents memory on this particular day by donating a new church organ.

"That it may be used in God's honour" was the wish of Jack Gerrits, spokesperson for the family. He handed over keys to the organ to the church's vice-president of council, Ralph Hogeterp. The latter expressed the congregation's deep appreciation before passing on the keys to Jenny VanderHeide, the church's faithful organist for the past 12 years. Then Jenny, long handicapped by the previous worn-out instrument, sat down to play Psalm 150.

"Hallelu, the Lord our God," sang the people, happily accompanied by their new organ.

Those who thanked members of the Gerrits family after the service may not have used the same words, but this highly musical congregation is clearly prepared to sing many more Hallelujahs with the new organ.

Bangladesh government bans Bengali Bible

LOS ANGELES, Calif. (NNI) — The government of Bangladesh has banned the importation and possession of a Bengali version of the New Testament known as *Injil Sharif*. According to the official press releases, the Muslim translation contains language offensive to the country's Muslim majority.

In the Feb. 13 edition of the Bangladesh national daily newspaper, *Sangbad*, an official statement read, "The *Injil Sharif*, translated into the Bengali language without the translators name, published in Hong Kong, contains very objectionable materials, under the Government Customs Act of 1969, Clause 16. The book in total or part, including photostat copy, is forbidden to be brought into the country by land, sea or air."

The statement reiterated that wherever the book is found in Bangladesh, it "is to be confiscated, according to the enacted order of the 1969 Customs Act, Clause 17."

The *Injil Sharif* uses words like Allah which are reserved by the Muslim majority (85 per cent versus a less than 1 per cent Christian minority) of the approximate 100 million population in Bangladesh. The widely popular New Testament has been in circulation for some 10 years without any government interference. The Bangladeshi action is similar to the earlier banning in Malaysia of the Malay language Bible.

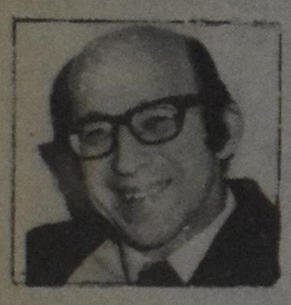
Further, according to one mission leader who asked not to be named, there have been other Muslim language translations of the Bible distributed without difficulty throughout Bangladesh over the last 20 years. Thus, he said, the reasoning behind the banning of this particular version remains a mystery.

Undue attention

"It does not appear," he said, "that in the last two or three years the government has been concerned about the evangelization of Muslims." He pointed out, however, that this particular version of the New Testament is one of the most popular and may have attracted undue attention.

The ruling, according to the mission leader, is directly contrary to the Bangladesh constitution which guarantees freedom of religion. For this reason, he said, church leaders in Bangladesh may seek legal action to have the ruling overturned.

While the conflict waits for resolution, thousands of copies of the *Injil Sharif* New Testament remain stockpiled in the warehouses of the Bangladesh Bible Society in the capital city of Dhaka. Another Bengali version of the New Testament using Hindu religious words rather than Muslim terminology has not been banned.



Pastoral letter

Leonard Schalkwyk

The empty-nest syndrome

The other day I had to speak at a women's convention in western New York State. The gathering was not Christian Reformed, but it was Christian.

At the book table a very interesting title caught my attention: *Empty Nesting After Your Kids Fly the Coop* (by Cliff Schimmels, Wheaton, Ill.: Harold Shaw Publishers). The front cover showed a picture of chairs around the table. Only two were occupied, by a husband and wife, and an empty chair stood between them.

Now the subject of that book is always an up-to-date one. The author points out that "empty nesting" is an art to be learned. And a lot of parents do not realize that it takes readjustment to succeed.

When the kids are still home they are the focus of the attention. Who will take Junior to the dentist to get his braces? Where do we find a good piano teacher? Please tell Sis not to play the music so loud. Tom, why didn't you take the garbage out this morning? Kids, listen, this Saturday morning, Katie vacuums, Susie cleans the kitchen cupboards ....

But when the last one has left home, who will take out the garbage? Who vacuums? Who cleans the bathtub?

The house has fallen silent. You pass by the room from which the loud music used to come, but an eerie silence reigns; they have "stolen" even the radio which *you* bought. But they took it on "the law of the user's right."

What will you and your spouse talk about together? And why keep all those chairs around the table?

Your "baby" is now a professor in philosophy. And the child you worried so much about has a good position in the government. And you have to admit he has a good wife. So good, he does not phone anymore for your advice.

Oh, sometimes the kids you hatched in the nest come home. But just for a visit, not to stay. And after their visit, the house seems emptier than before.

No one of the "visitors" asked for your advice. And you yourself had gathered so much wisdom by now that you wisely did not give any counsel.

Time of growth, readjustment

This is a difficult time in a marriage. But it can become a constructive time if faced squarely: accept reality, be thankful to God that the birds grew up and were able to fly out. Who can describe the tragedy in a home when one of the children is not able to fly on his or her own?

No, it is a good thing that they all flew the coop. That is how God ordained it.

But now readjust. Perhaps you now have time at last to do the volunteer work you had wanted to do all along. Now you can visit to your heart's content without having to pay for a babysitter or having to worry about Robbie's measles.

But by all means don't just sit home and stare at each other. You can do projects together, but allow time for yourselves too. Balance the things you do alone and the "communal" projects.

Keep contact with other people. If you'd like to be around children and have no grandchildren, substitute. "Adopt" another who gets your cookies.

If your teenager is gone, keep up contact with other teenagers. If your brother or sister is far away, visit with a "brother" or "sister" who lives nearby. Keep in touch with life.

Suddenly, I realized what a privileged position pastors and their spouses have in such circumstances. They have contact and visit children, young people, young couples, babies, people of every age bracket.

Beyond blood ties

The other day, a third grade child sent us a card she made herself to invite my wife and me to "Grandparents Day" at the local Christian school. Since she had no grandparents close by, she had "adopted" us, on her own initiative. (Do we look old enough to be grandparents?) We have many children, grandchildren, brothers and sisters, fathers and mothers. If you don't have them, look for them. Allow your own children the freedom to grow up and let go, but adopt other "relatives."

This is the beauty of a congregation. In Jesus we *are* brothers and sisters — relatives. You have a right to call on your spiritual relatives to help you through a difficult time.

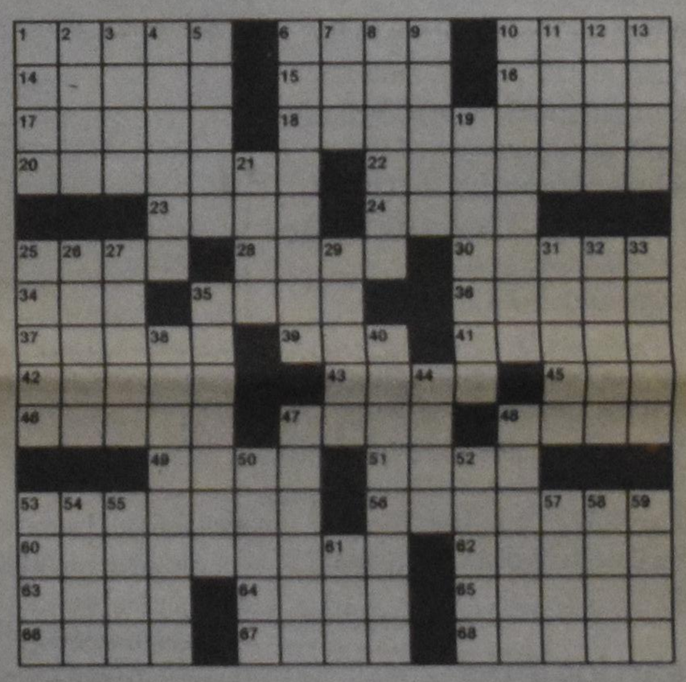
Don't cry about what you lost. Give to others the attention they need and you will find yourself "fulfilled."

When you're experiencing the empty-nest syndrome, this age-old prescription still works:

Jesus first
Others second
Yourself last

Leonard Schalkwyk is pastor of the Springdale, Ont., Christian Reformed Church.

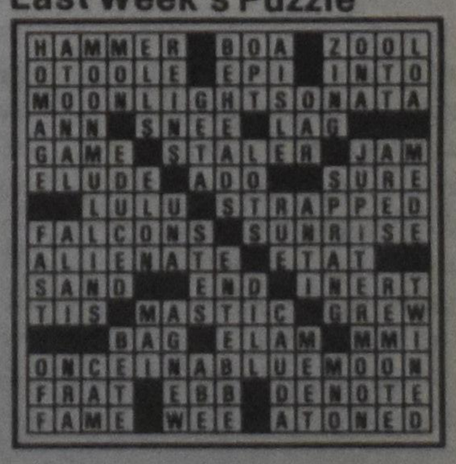
Weekly Crossword by William Canine



ACROSS
1 Small farm
6 In a pet
10 Affect
14 Gene Tierney role
15 City south of Moscow
16 — d'Azur
17 Eight fiddlers fiddling
18 Foul shot
20 Baklava or Napoleon
22 Economizes
23 Bin
24 And others: abbr.
25 BBs e.g.
28 Hackneys
30 Tosses
34 Contend
35 Convent room
36 Wild
37 San Antonio landmark
39 Fold
41 Tabriz citizen
42 City on the Meuse
43 Record
45 Contraction
46 Movement
47 NV city
48 Bedizen
49 Madame Secretary
51 Guide
53 Fiendish
56 Poirot
60 Great Lakes delicacy
62 Pacific island group
63 First-rate
64 Receptacle
65 Summed up
66 Reward for the seeds
67 Split
68 Some lights

DOWN
1 Oaf
2 Marathon
3 Losers
4 Painting type
5 Spud
6 A kinder and gentler game?
7 Hockey great
8 Pee Wee and Della
9 Choose
10 Ger. poet
11 Bait
12 Surmounting
13 Conifers
19 5 p.m. problem?
21 Pilaf base
25 Stop!
26 Sebastian Coe
27 Union general
29 Ice skate part
31 In a fury
32 Hysteria
33 Ingenious
35 Overlook
38 Fiats
40 Substitute at the plate
44 Singular
47 Narrate
48 Figure out
50 Long-termer
52 Citified
53 Mop
54 Hey there!
55 Prong
57 Destroy
58 Claim
59 Winds up
61 "The — Also Rises"

Last Week's Puzzle



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An un-Calvinistic Calvinist with biological tendencies towards Arminianism

Jan de Bree

Being a Dutch Calvinist bound hand and foot by way of a public profession to the *Canons of Dort* is, I confess, an unpleasant experience. In my case it is unpleasant because I consider myself a Dutchman standing in the tradition of Erasmus and a Dutch republic that gave exile to the French philosopher Rene Descartes. I view myself as a pre-Canons-of-Dort Dutch Calvinist in favour of religious flexibility, democracy, piety, learning and culture.

My journey towards the *Canons of Dort* began when I was born. I was born to Dutch Calvinist parents who had me baptized in a Dutch Calvinist church by a Dutch Calvinist minister sporting a black robe and black psalter containing the black-lettered Canons of Dort. My parents were committed Calvinists.

When they brought me to the baptismal font, they assumed I was also a true Calvinist. My parents were unaware of the theological thoughts that filled my little mind. They carried out my baptism without my consent and unaware of my Erasmian tendencies which were "forbearance, mildness, a very strong sense of justice, a dislike of hair-splitting and sonorous phrases, a love of tranquillity," qualities that some Dutch hyper-Calvinists lack.

Clear doctrinal thinking

At my baptism my parents took an oath to raise me as a Dutch Calvinist which meant Sunday School training, attending Calvinist day school and Calvinist catechism classes. The educational training ensured my indoctrination into Calvinistic thinking. In Sunday School and Calvinist day school I learned about Joseph, Abraham, David and Goliath, about heaven and obeying my parents.

Catechism was a whole different ball of wax. There I learned the importance of clear doctrinal thinking so I could avoid un-Calvinistic ideas and the emotionalism of evangelicals. Every week the minister stressed the rigorous nature and superiority of Calvinist dogma.

I recall that during those early years in catechism classes I was baffled by the world of theological argument. At the age of 12 I was introduced to infra- and supra-lapsarianism, Arminius, the *Canons of Dort* and the dangers of false teachings. Unlike the children of today who are taught the dangers of child molesters, we were trained in heresy awareness. I was warned of the theological pitfalls that lurked all around me.

I learned about the follies of those who ran a church without creeds. I was warned about the evils of individualistic and personalistic notions of salvation. I was told that Calvinist doctrine was an excellent antidote for evangelical emotionalism and that most passages in the New Testament used by evangelicals were only meant for the disciples and the Early Church and did not apply to Dutch Calvinists.

At the age of 12 I sincerely tried to take those warnings to heart. Yet deep down a small voice said, "The minister protests too much." As I discovered years later, our minister also struggled with his own Arminian tendencies.

The only true church

In those catechism classes I listened to attacks on Arminians, Catholics and Anabaptists. Calvinists were described as rigorous dogmaticians who avoided all error and maintained only the truth. I believe that those vile and arrogant condemnations were probably the result of a small powerless Dutch Calvinist community suffering from an identity crisis.

During a class the minister once maintained that the Dutch Calvinist church was the only true church in Canada. I hoped he was discussing church architecture. He was probably spoiled in Holland by all those medieval stone churches while in Canada he saw mostly wooden structures that lacked the majesty of European churches. Canada must have been a big disappointment for him when he discovered that his small denomination went unnoticed in a country of mostly Anglicans, Catholics, Methodists and Baptists. There was no interest in Dutch Calvinism.

The minister was unable to have a majestic church built.

For a short while the minister held back the Canadianization of Dutch Calvinism with his warnings and admonitions. But he preached and warned so much I felt compelled to check out the dangers for myself. I began "church hopping," known today as "church shopping." The minister was right about church hopping. Hopping ruined me. I would have done better to commit myself to quaking or shaking because hopping led me to ambivalent feelings, torn loyalties and theological fence-sitting.

I felt guilty. I questioned myself. Why did I not heed the minister's warnings? Why am I attracted to Arminianism? Am I too emotional? Should I read the *Canons of Dort* more often? Why do I love heresy?

The problem grew. I skipped Sunday evening church services to explore the other churches in our town. For the first time I saw real Arminians. As I studied their faces and wondered about the quality of their minds, the heresy warning device implanted by my minister began to work. The small inner voice that sounded like the minister's voice reminded me of creedless churches, emotionalism and the pitfalls of freewill as I listened to Arminian sermons and sang Arminian hymns.

A testy document

I worked hard at committing and submitting my life to the Three Forms of Unity. I truly struggled with it. I hoped for a religious experience during which suddenly my eyes would be opened upon reading a significant passage from the *Canons of Dort*. I used my time during church services while the minister warned us of the dangers of neo-pentecostalism to read and reread the *Canons of Dort*. I wanted so much to love the *Canons* and have them direct my life. I wanted them to be an inspiration for me.

But I was disappointed in my response to the *Canons*. I found it a testy document putting up a fight and working hard at a defense. My mild-mannered self pulled back from those fighting words. I became fearful. I feared being a carnal mind or a Pelagian. How those theological doctors called down curses upon those who disagreed! I asked myself if I was one of those modern persons who were infected by "interpolated Stoicism, Manicheism, Libertinism, Turcism."

I should not have read that document. I was bewildered. I did not wholeheartedly love the rich heritage as deposited in the *Canons of Dort*. I did not detest Anabaptists. I considered myself a heretic, a disgrace to Dutch Calvinism. I was the one that undermined, watered down and subverted true Calvinist dogma with my Arminian-inspired doubts. What agony and torment lived within my being during those teenaged years.

A new creed

During those years I wished our minister would have split our church into hyper-Calvinists and un-Calvinistic Calvinists. I could have joined the un-Calvinists, breathed easy and calmed my fears.

I even developed a creed for my un-Calvinistic Calvinist church.

1. Un-Calvinistic Calvinists may like Billy Graham and attend crusades but they do not need to answer an altar call by

Reformational PERSPECTIVE

News of interest about the Institute for Christian Studies *Toronto, April 1990*

New decade, new opportunities

By J. Harry Fernhout, *President, ICS*

By 1992 the Institute for Christian Studies will have been in operation as a Christian graduate school for 25 years. Can we still get excited about a Christian presence at the highest level of education? Should advocates of Christian education still bother to support this effort?

My answer to both these questions is "Yes, now more than ever." As I move into the ICS president's office at the beginning of a new decade, I'm almost overwhelmed by the incredible opportunities for service confronting the Institute.

The 1980's witnessed amazing growth in Christian higher education in Canada at the college level. In the reformed community, both Redeemer College and The King's College have flourished. Praise God! But this trend is not limited to the reformed community. In wider evangelical circles there has also been a rebirth of interest in and commitment to Christian higher education. The phenomenal growth of Trinity Western University in British Columbia gives witness to this fact.

This growth of interest in Christian higher education presents a wonderful opportunity to reformed Christians. My predecessor as president of ICS, Dr. Clifford Pitt, never tired of issuing this challenge: don't hold your vision for and your strengths in Christian education close to your own bosom; share this gift with broader the Christian community. The Institute for Christian Studies stands ready to answer this call.

ICS junior members (from left to right) Govert Buijs, Mike Smayda, Marci Frederick and Shane Baker.

Some people conclude that the growth of colleges like Redeemer and The King's means that the Institute has become superfluous. But the opposite is the case. The reformed vision for Christian education has always been a full vision, one which includes everything from grade one through university. A Christian educational system without a graduate school is a crippled system.

Let's translate this claim into practical terms. Each year Christian colleges need new faculty members. The colleges look for candidates with doctorates (Ph.D. degrees) in some field of expertise. Today the vast majority of these candidates must pursue their doctoral studies at secular universities. Shouldn't our vision include the possibility that at least some, if not the majority, of these people should have the opportunity to pursue a Christian education at the extremely formative graduate level?

A Christian graduate school is not superfluous. Today the Institute is the only Protestant Christian educational institution in Canada offering a program of doctoral studies in fields other than theology. In saying this I'm not boasting about the Institute; I'm pointing to a critical need.

The 1980's were the decade of the Christian colleges; in the 1990's the further development of graduate programs must be a high priority. Eight institutions of higher education related to the reformed community have, in recent years, been talking together about ways to address this need for Christian graduate education. The Institute is committed to cooperating in this discussion. We don't make grandiose claims about being able to meet all the Christian educational needs at the master's and doctoral levels. But we do plead with supporters of Christian education to recognize the importance of a Christian graduate school. We're not as remote and abstract as you might think; we're a necessary part of full-grown Christian education.

Elsewhere in this issue is an article reporting that nearly 100% of college and university professors will retire in the next 20 years. Not only do growing Christian colleges need new professors from Christian graduate schools, but so do the secular universities. Ward Gasque of Regent College, writing in Christianity Today, has stressed the need for "Christians who will take the steps necessary to prepare themselves to enter the open doors of academia and give the best years of their lives to shap-

(Continued on page 4)

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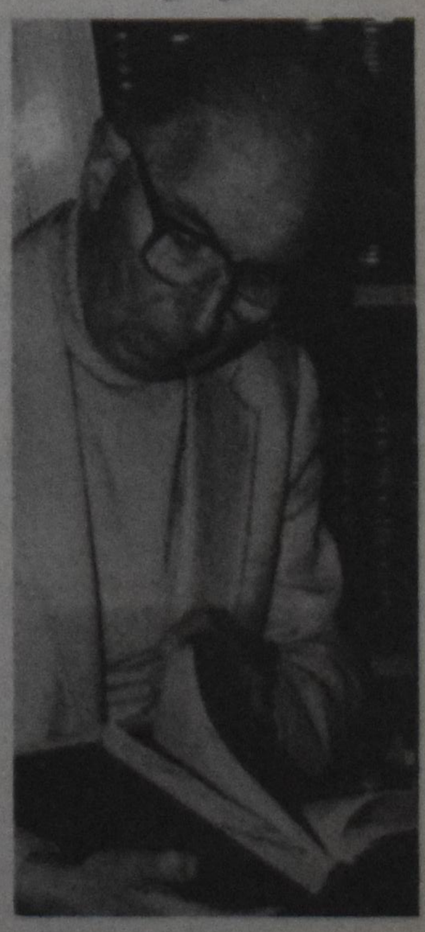
> *"If in the future we are going to contribute to this land, and above all to the Kingdom of God, we shall need leaders, who will allow the light of God's Word to shine upon all problems of our modern and increasingly complex life."*



Caspar VandeRiet, *one of the founders of ICS*

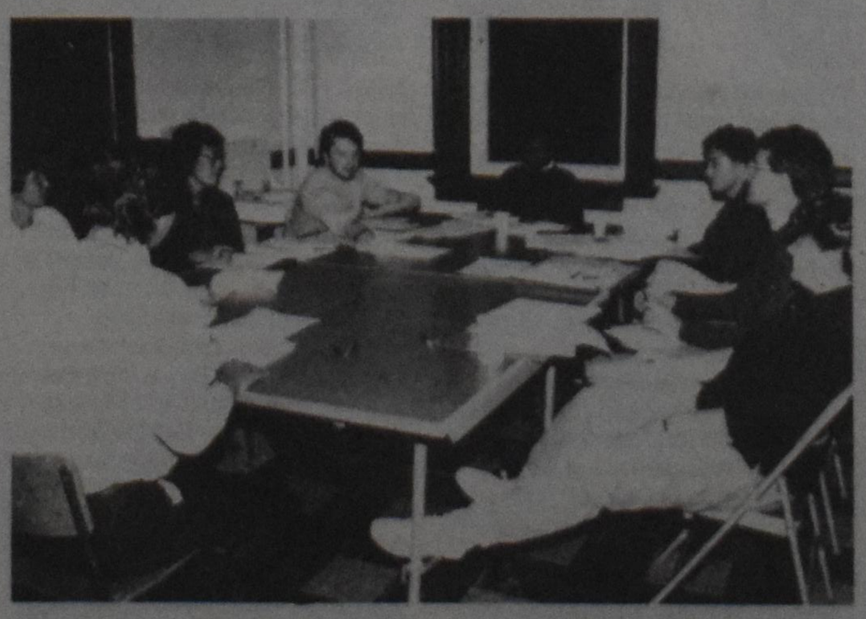
International character marks student body

Eight months passed by before Joe Thomas received a response to his request for information about ICS. But, with the patience of Job, Thomas waited for the letter. Eventually a letter from ICS dated June 29, 1988 arrived at his address in India on February 3, 1989. The speed and volume of mail picked up after that initial correspondence and today Thomas has almost completed his first year as a student at ICS

Iskandar Saher has been instrumental in translating reformational books in to Indonesian for use at Satya Wacana Christian University. His passion for all things reformational was a factor in his decision to turn down a scholarship from Princeton in favour of studying at ICS. It took two years of paperwork before Saher's dream to study at ICS became a reality.

These are the kind of stories that make admissions counselling exciting work.

(Continued on page 2)



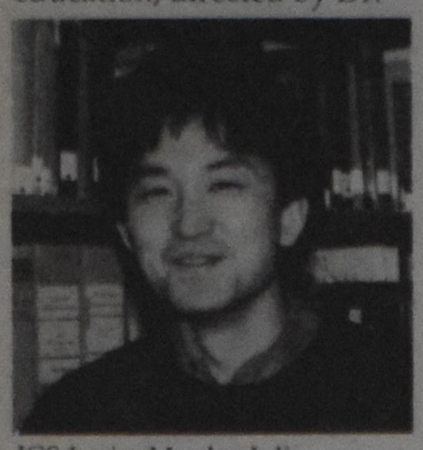
Seven nations are represented in Dr. Paul Marshall's Political Theory class this year. Clockwise from lower left are Marshall, Iskandar Saher, Indonesia; Kui-Moon Oh, Korea ; John VanVliet, Canada; Joe Thomas, India;Julius Taniguchi, Japan; Paul Tuvey, England; and Cynthia Frazee, U.S.A.

Watching a pile of paperwork flesh out into a person who will become part of what *is* ICS makes all the letter-writing and envelope-stuffing worthwhile.

34 enrol full-time

In total, 34 students studied full-time at ICS this past academic term. The greatest growth occurred in the worldview studies program directed by Dr. Brian Walsh. Four new students, including Cynthia Frazee, Massachusetts; Paul Tuvey, England; Kui-Moon Oh, Korea; and Iskandar Saher, Indonesia enroled in the program.

The master's program in education, directed by Dr.



ICS Junior Member Julius Taniguchi Japan

Harry Fernhout, saw the addition of new students Janice Leach, Michigan; and Joe Thomas, India. Esther Ajax of Sierra Leone returned for a second season.

Intelligence and initiative

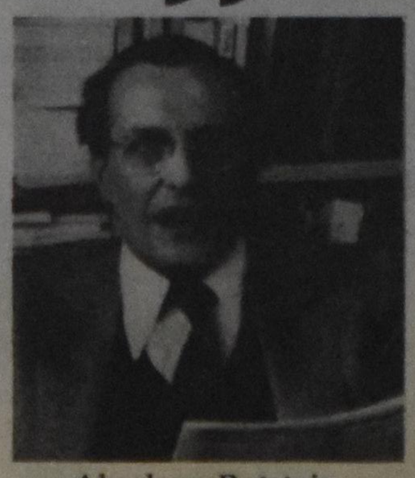
ICS aims to attract persons of ability who desire to examine carefully the basic questions of their field and to explore what their Christian faith means for their study and future vocations. We look for women and men of intelligence and initiative, people who are personally mature and academically ready to become contributing members of an ongoing academic community.

Junior Members come from a broad range of educational, cultural, and religious backgrounds. In recent years, more than half of our Junior Members have come from outside of Canada, representing such countries as the United States, England, the Netherlands, Sweden, Italy, Cyprus, Lebanon, Singapore, Japan, Korea, Australia, New Zealand, and South Africa.

Results

Since its inception, the Institute has seen 52 Junior Members graduate from the M.Phil.F. program, and 3 from the M.A.W.S. program. Approximately 75 percent of ICS's M.Phil.F. graduates have gone on to do further graduate studies. To date, two Junior Members have received a Ph.D. from the Free University in Amsterdam through ICS's cooperative doctoral program. Five have been admitted to the thesis writing stage and six others are preparing for Ph. D. comprehensives.

"...the profound attempt to address the basic issues of our civilization, and the scope with which these questions are attacked sets a very high standard [at ICS] and in fact makes me enormous as a teacher in an institution that all too often fails to live up to such a standard."



Abraham Rotstein,
Professor of economics, University of Toronto

Breaking down the walls at Queen's Park

By faith the walls of Jericho fell down.

It is proving to take that same kind of perseverance to topple the walls of Ontario's position on the right of freestanding institutions such as ICS to grant degrees. ICS's request to amend its degree-granting charter to include two new master's degrees has been before the provincial government now for close to five years.

ICS's request is currently tied up at the committee level with the Ontario Council on University Affairs (OCUA), which was asked to advise the Ministry of Colleges and Universities (MCU) on the general issue of private institutions and their right to grant degrees.

In July 1989, ICS joined the Coalition of Freestanding University Level Institutions in presenting principles for a new policy to the OCUA. A few months later the OCUA issued a major discussion paper on the degree-granting question.

This paper recommended that freestanding institutions get access to degree-granting rights on the condition that academic quality be monitored. While the ICS and other Coalition members have no problem with the emphasis on monitoring, we are concerned about the paper's proposal that no degree-granting institution be allowed to employ a "religious test" for any employees, including professors. Responses to the discussion paper were submited by the Coalition and individual members; we anticipate that OCUA will finalize policy proposals by the end of March.

After these policy proposals are made, they become a political issue, with the Minister of Education making a final decision. We anticipate that it will be favourable. Once the policy is in place, we can pursue our original request for degree-granting status.

Visiting Lecturers enrich academic fabric

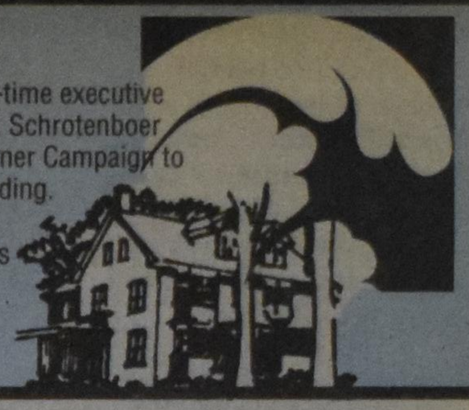
Throughout the academic year, a number of other scholars come to the Institute. Some present a special lecture, others help lead seminars and discussions, or spend sabbatical time here. Visitors have included William Alston, Allan Boesak, Mikel Dufrenne, Hans-Georg Gadamer, Bob Goudzwaard, George Grant, Alvin Plantinga, Abraham Rotstein, Louis Smedes, Nicholas Wolterstorff. Langdon Gilkey, Stanley Jaki, and Martin Marty.

TIME-LINE
A brief graphic history
1955/90

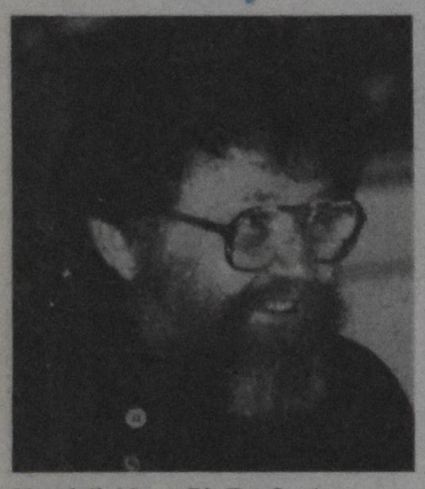
- **October 1955:** Henry Venema, Caspar Vanderiet, Peter Speelman, and Francois Guillaume conceive the idea of ARSS: the Assoc. for Ref. Scientific Studies (later changed to AACS: Association for the Advancement of Christian Scholarship)
- **May, 1956:** Official start at Annette Street C.R.C. with 60 members.
- **June 1956:** First public meeting, Davisville auditorium, Toronto

- **April 1957:** First constitution
- **September 1959:** First Unionville Conference

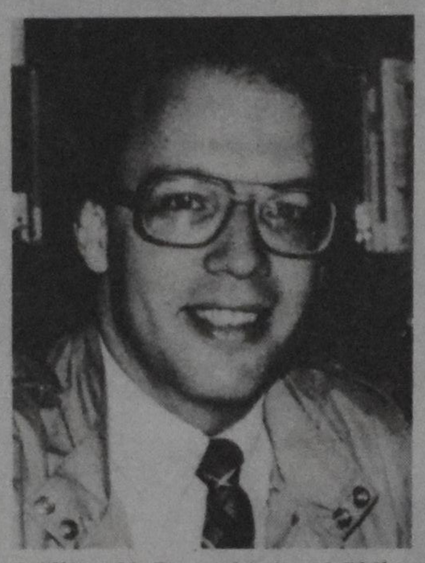
- **1964:** first full-time executive Director: Paul G. Schrotenboer
- **1967**: Tide Turner Campaign to finance new building.
- Institute for Christian Studies opens on Lyndhurst Ave., Toronto



ICS faculty

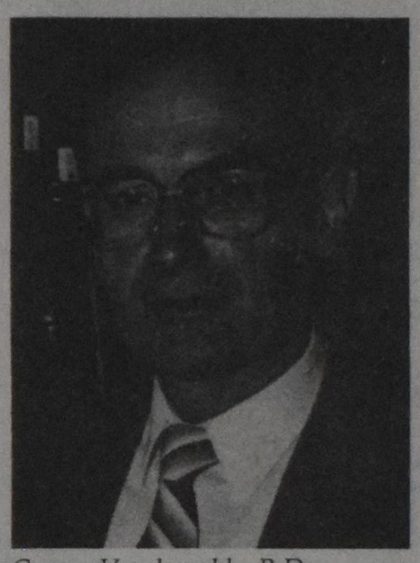


Hendrik Hart, Ph.D., Senior Member in Systematic Philosophy.
Hart joined ICS in 1967 after several years as director of the Philosophical Institute of the Free University in Amsterdam. He is the author of *Communal Certainty and Authorized Truth* (1966), *The Challenge of Our Age* (1968) and *Understanding Our World: An Integral Ontology* (1984) and *Setting our sights by the Morning Star* (1989). He has edited *The Idea of a Christian Philosophy: Essays in Honour of D. H. Th. Vollenhoven* (1973),*Rationality in the Calvinian Tradition* (1983). He has just submited for publication a book co-authored with Kai Nielsen of Calgary. Hart also serves as Registrar and as Director of ICS's Doctoral Studies program.

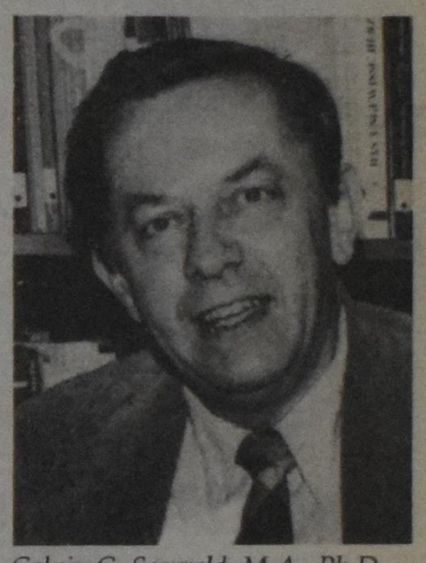


William V. Rowe, M.A., M.Phil., Ph.D., (Duquesne) Senior Member in History of Philosophy.
Rowe joined the Institute's faculty in 1986 after teaching at The King's College in Edmonton, Alta. and Duquesne University in Pittsburgh, PA. He has published several articles on Hegel. His principal training is in ancient and modern philosophy, and two main research interests currently are the philosophy of Hegel and the theory of historiography and historiographical method. In the future, Rowe will be working on nineteenth century philosophy.

James H. Olthuis, B.D., Ph.D., (Free University in Amsterdam) Senior Member in Philosophical Theology.
Olthuis came to ICS in 1968 after completing his Ph.D. at the Free University in Amsterdam. He has concentrated on theological anthropology, hermeneutics, philosophy of revelation, and has a continuing interest in ethics. He has published *Facts, Values, and Ethics: A Confrontation with Twentieth Century British Moral Philosophy, in Particular G.E. Moore* (1968), *I Pledge You My Troth: A Christian View of Marriage, Family and Friendship* (1975), and *Keeping Our Troth* (1986). He has also published essays on the Word of God, theological anthropology, worship and witness, a certitudinal hermeneutic, and self-esteem.



George Vandervelde, B.D., Th.D., (Free University in Amsterdam) Senior Member in Systematic Theology.
Vandervelde joined ICS in 1977 and specializes in soteriology, eschatology, pneumatology, and ecclesiology – themes which he studied in the context of contemporary Roman Catholic and Reformed theology. He is the author of *Original Sin: Two Major Trends in Contemporary Roman Catholic Reinterpretation* (1975, reissued 1981), and has published articles on Christology and Schillebeeckx. Vandervelde has also taught at the Free University in Amsterdam and Fuller Theological Seminary.



Calvin G. Seerveld, M.A., Ph.D., Senior Member in Aesthetics.
Seerveld joined ICS's faculty in 1972 to teach aesthetics after teaching at Trinity College in Palos Heights, Chicago, IL, and at Belhaven College in Jackson, MS. His main areas of concern are in art historiography and literary criticism. He has published *Benedetto Croce's Earlier Aesthetic Theories and Literary Criticism* (1958), *A Christian Critique of Art and Literature* (1963), *The Greatest Song: In Critique of Solomon* (1967), *Balaam's Apocalyptic Prophecies* (1968, reissued 1980), *A Turnabout in Aesthetics To Understand ing* (1974),*Rainbows for the Fallen World* (1980), and *On Being Human* (1989). His article *Telltale Statues in Watteau's Paintings* was awarded the Clifford Prize for 1981.

A cohering vision of reality

Exerpts from the Academic Calendar '90/92

At ICS the underlying belief is that reality — both human and non-human — is God's creation. As such, in its very nature, it discloses the will of God. It is richly diverse and incredibly full of all kinds of things and possibilities. At the same time this diversity coheres meaningfully because of the way God made it, or in other words, as Paul tells us (in Colossians 1:17), because Jesus Christ the Re-Creator holds it all together.

We regard scholarship and theoretical analysis as one valid way to gain some understanding of created reality.

At ICS, we understand our special task to be the examination of interrelating and foundational matters. We wish to reflect in our scholarship on the meaning and integrality of all of life in God's creation under the care of Christ.

This choice of task directly results from our interpretation of contemporary history and culture. Our culture generally is beset with a crisis of the most profound sort, part of which can be traced to the influence of science and universities. Words such as "secular," "disintegration," "fragmentation," and "dehumanization" indicate some salient features of our troubles.

Since the eighteenth century, science and learning have disclosed and illuminated vast, formerly inaccessible regions of reality. Whole academic disciplines have emerged, ranging from biology and history to sociology, psychology, linguistics, economics, and aesthetics. This scientific development has entailed immense benefit to our social life and culture. It is basic to all contemporary academic work, of whatever perspective.

At the same time, this unfolding of science and learning has proved destructive in many ways. Like most things in human history, it ambiguously gives us both blessing and curse. Even when some trends of science seemed to belittle the stature of human beings, the belief arose that, via science, human power could nonetheless control the destiny of history. In due course, science exceeded its limits, and claims were made for it which pushed it beyond its realm of competence. Many people placed undue reliance on human powers of analysis, often called "reason." Vast numbers of people gave science and technology, especially coupled with capitalism, extraordinary devotion as the Hope of the World.

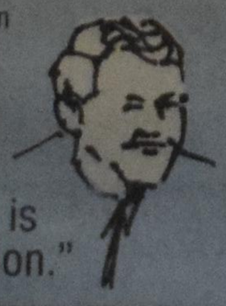
Furthermore, much of higher learning is so hyper-specialized that it loses touch with everyday life. When learning does relate to the rest of life, it often does so by seeking to dominate it or by technocizing it. We experience life as fragmented and unbalanced. People are isolated from people, work is isolated from our homes, our lives are divided among industry, neighbourhood, politics, consumption, leisure, and school. Corporate economic enterprise, fortified by science, is distended, trying to act as the would-be integrator of our lives.

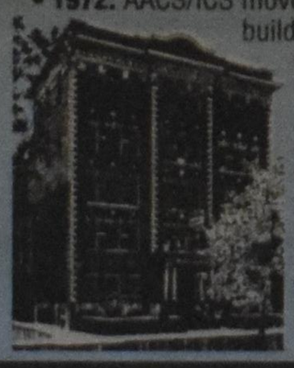
We at ICS believe that in this time of troubles we need to work out a cohering vision of reality. Our prime resource is the biblical truth that the creation does hold together by God's Word, and that sinful brokenness in learning and in all of life can, because of Christ, be made whole. This entails a reintegration of Christian religion and academic learning.

We hope that the specialized work of ICS can contribute in some small but worthwhile way to the coming of shalom in science, learning, and the academic world, as well as in the rest of our culture.

First full-time professor: Hendrik Hart with appr.20 students.

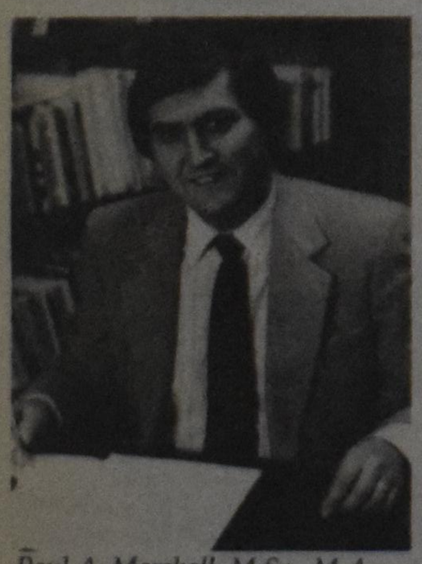
D.H.T.Vollenhoven writes Preamble to Educational Creed written by H. Evan Runner, who coins phrase: "Life is religion."



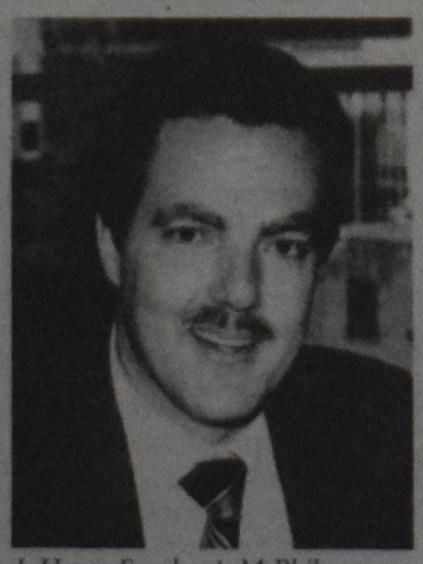


• **1972:** AACS/ICS moves to new building on College Street
1981: 25th Anniversary celebrations.
• **October 1983:** ICS receives a charter from the Ontario Legislature to grant the M.Phil. F. degree
The Association (AACS) officially becomes the **Institute for Christian Studies**
• **1986:** 30th Anniversary celebrations
• **January 1990:** Harry Fernhout becomes first ICS graduate to gain ICS presidency.
• Building renovations commence.

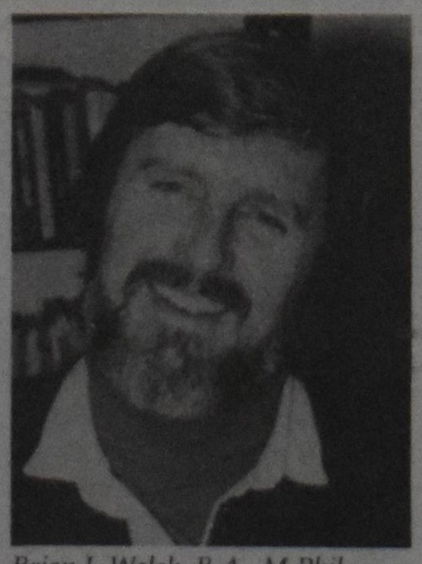
CHARTER '83



Paul A. Marshall, M.Sc., M.A., M.Phil., Ph.D., (York) Senior Member in Political Theory.
Marshall began teaching at ICS in 1980, and his interests include modern political theory, the Reformation, political analysis, and Canadian politics. He has also taught at York University in Toronto and the University of Western Ontario in London. He is joint author of *Labour of Love: Essays on Work* (1980), and author of *Human Rights Theories in Christian Perspective* (1983), and *Thine is the Kingdom: A Biblical Perspective on the Nature of Government and Politics Today* (1984, 1986). Marshall recently enriched his political experience with travels in Europe, Asia and Africa.



J. Harry Fernhout, M.Phil., M.A., Ph.D., (University of Toronto) Senior Member in Philosophy of Education.
Fernhout joined ICS in 1985 after several years of doctoral studies specializing in the philosophical foundations of moral /values education. At ICS, he deals with epistemological, anthropological, and curricular issues which are essential to the development of a Christian philosophy of education. Fernhout has published articles on the theories of moral development, faith development, on religious education, and on the biblical teaching concerning the image of God.
Fernhout is the author of *Of Kings and Prophets* (1979), and *Promises Broken, Promise Kept* (1986).



Brian J. Walsh, B.A., M.Phil., Ph.D. (McGill), Senior Member in Worldview Studies.
Walsh has been an instructor and adjunct faculty member at ICS since 1984 and was appointed Senior Member in Worldview Studies in 1988. He has published several scholarly articles on contemporary philosophical theology and numerous popular articles in the area of Christianity and culture. In 1984 he co-authored a book with J. Richard Middleton, *The Transforming Vision: Shaping a Christian World.View* (Inter-Varsity Press). He also wrote *Who Turned Out the Lights* (1989), *Langdon Gilkey, Theologian for a Culture in Decline* (forthcoming), and *Subversive Christianity* (forthcoming).

C. T. McIntire, M.A., M.Div., Ph.D., Adjunct Senior Member.
As a historian, McIntire's special field is modern international and religious history. His research focuses on the central problems of philosophy of history and historiography, and comparative views of history. McIntire served as ICS Senior Member from 1973-1984. He is now professor of history at Trinity College, University of Toronto. His publications include: *God, History, and Historians, An Anthology of Modern Christian Views of History* (ed. 1977), *Herbert Butterfield, Writings on Christianity and History* (ed. 1979), *England Against the Papacy, 1858-1861* (1982), *The Legacy of Herman Dooyeweerd* (ed. 1985) and *Butterfield as Historian* (forthcoming).

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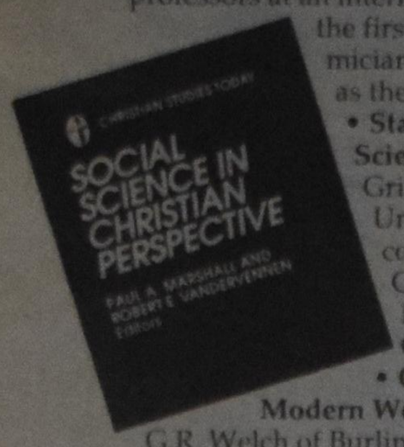
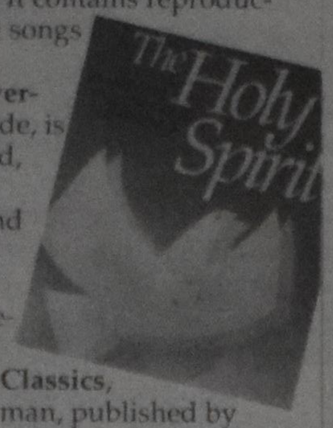
BOOKS AND PUBLICATIONS

• Social Science in Christian Perspective, edited by Paul Marshall and Robert E. VanderVennen, is published by University Press of America. This 358-page book contains papers given by professors at an international conference held at ICS, essentially the first multi-institutional conference for academicians at the Institute. This book was designated as the 1988 Robert Lee Carvill Memorial Book.

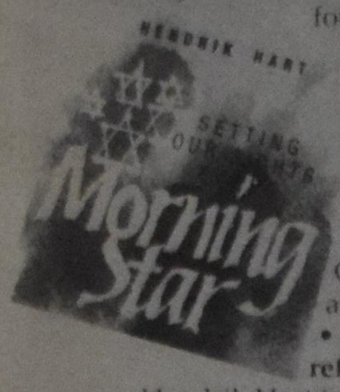


• **Stained Glass: Worldviews and Social Science**, edited by Paul Marshall, Sander Griffioen and Richard Mouw, is published by University Press of America. This book consists of lectures given at a Tripartite Conference (Free University, Calvin College, Institute for Christian Studies) held at Calvin College in July, 1985.

• **On Being Human: Imaging God in the Modern World**, by Calvin Seerveld, is published by G.R. Welch of Burlington, Ontario. The book consists of biblical meditations given for the 50th anniversary of the Association for Calvinistic Philosophy in the Netherlands. It contains reproductions of art works as well as eleven biblical songs composed by Seerveld.



• **The Holy Spirit: Renewing and Empowering Presence**, edited by George Vandervelde, is published by Wood Lake Books of Winfield, British Columbia. The book contains the papers given at a conference held at ICS and organized by Vandervelde, plus one additional paper written afterwards on the history of the doctrine of the Holy Spirit in Reformed theology.



• **Christianity and the Classics**, edited by Wendy Helleman, published by University Press of America, consists of papers given at a conference held at ICS that was organized by Helleman and Robert VanderVennen.

• **The Greatest Song**. This valuable book by Calvin Seerveld was reprinted by him with assistance from Willem Hart. ICS.

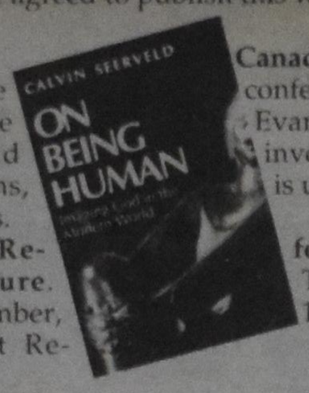
• **Setting our Sights by the Morning Star: reflections on the Bible for post-modern times**, by Hendrik Hart is published by The Patmos Press. The book is based on Hart's lecture of the same title given in the ICS's Maps & Compasses lecture series in 1983.

FORTHCOMING BOOKS

• **Theology and Modernity: A Study in the Thought of Langdon Gilkey**, to be published by University Press of America, is essentialy Brian Walsh's doctoral dissertation.

• **Norm and Context in the Social Sciences** is a tripartite book arising from a conference at the Free University.

• **Bringing Every Thought into Captivity** is a book from the Philosophy Department of the Free University on the history of philosophy. We have agreed to publish this with University Press of America.



• **Christianity and Canadian Culture**, the papers given at the conference we co-sponsored with the Evangelical Fellowship of Canada and involving several major denominations, is under consideration by several publishers.

• **The Christian Reformed Church and Canadian Culture**. These are the papers given at the November, 1988 conference organized by ICS at Redeemer College.

WANTED! CHRISTIAN PROFESSORS

Nearly 100% of all the professors in North America will be retired over the next 20 years

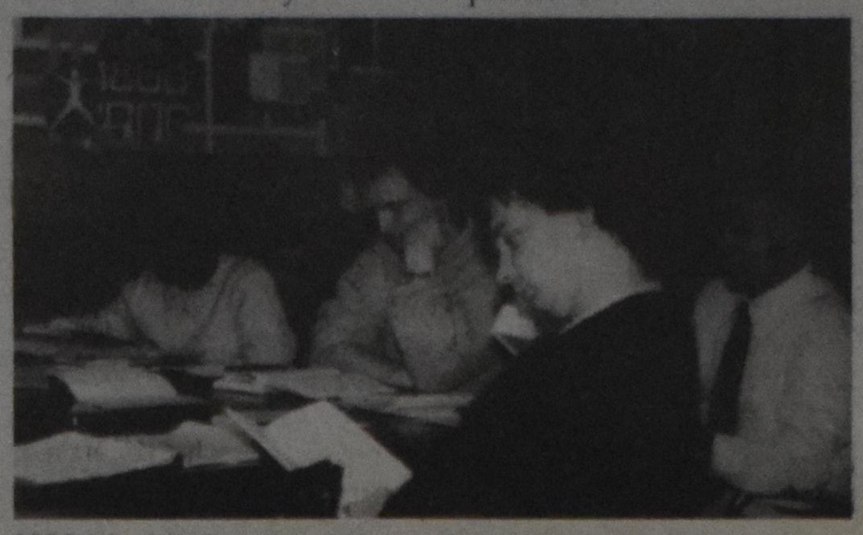
There used to be a glut of professors on the academic market. No longer!

Severe shortages will show up soon: between 15 and 25 percent of all professors will be replaced over the next 10 years. The next 20 years will see the massive exodus of almost 100% of all current professors.

Don't underestimate the power of the universities! That's where society develops its intellectual leaders for the next generation. That's where society's new ideas, new values, the moral tone of society for the next generation, will come from. And Christian colleges will have a very important part to play.

What a powerful influence Christ could have if hundreds of young Christian scholars would take up fifth-column careers as college teachers! Let us occupy the vacuum as Christian and secular university classrooms are vacated by the wholesale exodus of professors over the next few years.

But in order to do this we need Christian professors who have begun working, at the graduate level, to integrate their faith and scholarship, and to bring a biblical awareness to all academic questions.



ICS Junior Members (from left to right) Beverley Boothe, Nik Ansell, Tim Schouls, and Nesa Lysander.

Ph.D. Program

The jewel in the ICS crown is the Ph.D. program. We offer Ph.D.'s in the philosophical foundations of several fileds: philosophy, history, political theory, theology and aesthetics. It is now possible for a Ph.D. student to do 100% of his/her work at ICS without having to go to the Free University for anything except the final oral examination. In fact, ICS may now offer a Ph.D. in the philosophy of any subject for which we have a staff member.

Ph.D. students are especially important for Christian educational leadership because they are being trained to be professors. The increase in this area over the past four years has been remarkable, jumping from two Ph.D. students in 1984-85 to 11 in 1988-89. We have 12 in 1989-90.

Teachers

Since 1985 we have also established a master's level program in education, however, the Ontario government has still not made a decision as to whether we may offer the M.Ed. degree itself, despite the fact that our request was made four years ago. In the mean time we have developed a very promising program which combines the expertise of our full-time faculty in the foundational subjects with a variety of supporting courses provided by adjunct faculty.

Worldview Studies and part-time courses successful

As far as we know, the Institute for Christian Studies is the first institution anywhere in the world to appoint a Professor (Senior Member) of Worldview Studies, Dr. Brian Walsh, and to establish a complete Master of Arts program in this area. Again, the government has not yet decided whether we may give the M.A. degree itself.

Although the program is only two years old, there are five full-time students enrolled. Some 20 part-time students took Worldview courses last year. Worldview Studies offers a discipline in thinking Christianly about critical issues for persons in a wide range of occupations: this program is for doctors, engineers, social workers, farmers, business people, etc.

We now offer an increasingly comprehensive program of credit courses through Winter and Spring Evening Classes and a small Summer Session. About 50 to 60 people are taking courses each year on a part-time basis. These are regular credit courses in our M.Ed. and M.A. (Worldview Studies) programs.

ICS will offer 10 evening courses in 1989-90 including biblical foundations, worldview foundations, psychology, technology studies, arts and communications, politics, education and theology.

NEW DECADE

(Continued from page 1)

ing those who will become leaders in the twenty-first century".

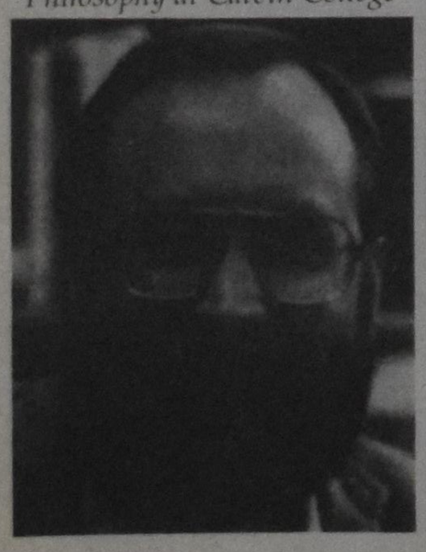
There's yet another opportunity which I can't neglect to mention. People are recognizing the fact that the centre of gravity of the Christian church is shifting from Europe and North America to the developing world. In Africa and southern Asia the church is experiencing a growth and vitality unthinkable to us Westerners. While spiritually rich, this young church lacks the academic depth and experience we enjoy. Christian students in developing countries are looking to Western Christians for the graduate programs they need to give leadership back home.

You can already meet such students in the halls of the Institute, and each year we receive a rising tide of inquiries from the Third World. Can you envision such students a few years from now, heading back to their homelands, carrying with them the formative influence of Christian graduate studies? It's a mind-boggling responsibility, but what a wonderful opportunity!

So, is a Christian graduate school like ICS still worth all the effort? Pardon me if I answer with another question: Can you imagine a Christian educational endeavour that presents more significant and exciting challenges and opportunities?

"ICS pursues the wisdom of God in the details of graduate studies. ICS has made a profound difference in my life."

Dr. Lambert Zuidervaart,
Associate Professor of Philosophy at Calvin College



The Objects and Purposes of the Institute

(from the Institute for Christian Studies Act 1983):

(a) To operate and maintain an institution for Christian post-secondary education and research in all areas of learning;

(b) to advance scholarship in all areas of learning so as to exhibit the coherence of all reality in Christ and in this way to equip people to direct their lives by the Gospel; and

(c) to sponsor at other institutions lectureships, courses, teaching programs, and research projects.

Reformational PERSPECTIVE

229 College Street, Toronto
Ontario M5T 1R4 / (416) 979-2331

Reformational Perspective is published by the Institute for Christian Studies for the information of the Christian community in the interest of Christian graduate studies and academic research.

Volume 1, Nr. 1, April 1990

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Features

A disturbing question

Rem Kooistra

A friend of mine gave me a new book entitled *Thomas Berry and the New Cosmology*. It is edited by Anne Lonergan and Caroline Richard, two Roman Catholic scholars. In this book a number of scholars examine our relationship to nature, more or less in agreement with Thomas Berry, who produced "twelve principles for the understanding of the universe and the role of the human in the universe process."

The book features a short article by professor Margaret Brennan who teaches theology at Regis College, a Roman Catholic institution belonging to the Toronto School of Theology. Margaret Brennan agrees with much of what was said by Thomas Berry, but wonders why Berry did not talk about women at the same time.

According to Brennan, earth and women have much in common. Both are often taken for granted in our patriarchal society. Earth and women both suffer from lack of recognition. Often women are used and abused in much the same way as the earth.

The earth tries hard to make the seed grow. But we were not content. The farm has become a cold business. And we have forced nature to produce from year to year a bumper crop using chemicals which endanger our health, pollute our drinking water and kill fish and birds.

In much the same way women continue to work in silence, performing their many non-monetary tasks. Women do, even if some or many of them also hold down a "job," all kinds of things for nothing, which would cost money if a professional were asked to do these tasks. Women (often after an eight-hour workday elsewhere) clean, wash, bake, dust, mend, repair and do I-do-not-know-what-more-things without ever asking: "How much do I get per hour?"

Brennan says that earth and women are to some extent invisible. And as soon as a woman steps forward and demands more recognition, the other half of humanity begins to scream: "Feminism, cursed feminism! We don't want Christian feminism, do we?"

Last Saturday afternoon I was vacuuming my study and some other rooms as well. I confess that I am quite familiar with vacuuming because as a boy I had to help my mother at times.

While working (and this is the beauty of certain household duties) I had time to think. I reflected on my conflicting feelings. One part of my heart (soul) was happy that I could do this for my wife. I felt it was almost time for me to give her some assistance in the work she had been doing so faithfully for more than 40 years. Another part of my soul rejoiced because it seemed to be the privilege of retirement. Now I have time. This time is my own. I practise partnership in retirement.

But there were other voices too. Part of my soul complained: "Here I am doing women's work once again." So while I felt proud of myself I also felt sorry for myself at the same time.

So I thought a bit more. Why was I so sure that vacuuming was women's work? Did it say this in scripture? Of course not! Are there not many male professionals who, from time to time, phone eagerly to offer a special in cleaning rugs?

I thought of a paragraph written by Margaret Brennan in which she says that we, especially we men, have a tendency to let our religion correspond with the existing social order. Going one step further, Margaret Brennan even talks about our "tendency to make the divine a confirming theophany for the existing social order." That is, we are inclined to read the scriptures through the eyeglasses of the societal arrangement to which we have become accustomed.

I remember some Christian Reformed classis meetings of churches in the '50s. (Male) home missionaries were often accompanied by their wives. If those women were not helping in the kitchen they were usually seated in the back of the church knitting or crocheting. When I would ask them whether they would not rather take part in our deliberations, they rejected the idea saying emphatically: "No, we gladly leave the talking to the men." There is a voice in me that says: "So it was and so it should remain forever." But then another voice whispers: "Would you say this too, if you were a woman?"

This is not an article about women in ecclesiastical office, nor about the thorny "headship" issue. This is an article about theology. Reformed theology has been formulated and shaped by men. Those men accepted the traditional social order. They left the women in the kitchen with the kids. They did not see any problem in the subordination of women to men. Sarah was their favourite model, for she called Abraham her "master" (1 Peter 3:5).

They forgot to a large extent that where Jesus is, the social order changes. Jesus asked a drink of water from a Samaritan woman of ill repute. A tax collector became his disciple and apostle. Christ said that the place of worship would no longer be Mt. Gerizim or Mt. Sion, but that Bethel, the house of God, is wherever a man or woman worships God "in spirit and truth." Jesus wanted women at his feet learning from him, not just in the kitchen. Slaves became beloved brothers and sisters in Christ.

So the disturbing question is: Have we, in our Reformed theology, done justice to those whom the scriptures call "fellow workers" (Rom. 16:3) and "heirs with you of the gracious gift of life" (1 Peter 5:7). In the kingdom of God the greatest is he or she who is "the servant of all" (Mark 9:35).

Dr. Rem Kooistra is a retired pastor, still involved in teaching Dutch at Waterloo University, Waterloo, Ont.

going forward.
2. They may be friendly with Arminians without discussing free will.
3. They are not expected to vote for the Conservative Party.
4. They may engage in theological fence-sitting.
5. They may hold church office while waffling on predestination and free will.
6. They may exhibit self-confidence and need not consider themselves worthless.
7. They may engage in subjective Bible reading, asking themselves what meaning a passage holds for them even though it is addressed to the disciples.
8. They may *feel* saved as well as *know* they are saved.
9. They may see the anger directed by hyper-Calvinists at persons manifesting un-Calvinistic traits as emotionalism.

Depression set in

Eventually my preoccupation with un-Calvinism and the *Canons of Dort* wore me out. The strain was too much. When I was 17, I publicly professed my commitment to the *Canons of Dort* in hopes of abating those agonizing misgivings. I thought a public statement on my part would put public pressure on me to conform and subsequently quiet my conscience. As a firm adherent to the *Canons of Dort* I hoped I would be able to hold my head high and sing the praises of my rich heritage.

Unfortunately none of those desired results took place. Six months following my confirmation into the hyper-Calvinistic Dutch church I became morose. A deep depression set in. My parents noticed and asked if I was dejected over a girl. The depression continued. I was into my third month of despondency when my mother took me to see the family doctor.

He gave me a complete physical examination and declared me healthy. He called my mother into his office and asked her for a family medical history. Mother explained that we were from the Netherlands, of peasant stock, physically fit and everyone had died of natural causes. The doctor replied that he knew nothing about the Dutch or their diseases. He would study the subject. I was to return in two weeks.

Two weeks later I returned to his office to hear his verdict. In his office upon his desk lay a book. I caught a glimpse of the title, *Despondency in Dutch Men: Causes and Cures*. The doctor related his findings to me. The first group of Dutch men plagued by depression were those of Huguenot descent. They suffered a deep loss when their forebears fled France and never returned. I had no Huguenot ancestors. The second group of Dutch men to suffer from depression were from the province of Zeeland, they were overly zealous for things spiritual. They became despondent when they failed to transcend daily drudgery and attain great religious insights and experiences.

The third group of depressed men had been boys born and raised in hardline Calvinist families and church denominations. Those men were depressed because of circumstances, for they themselves were not hardliners or tough men. Scientists discovered in those men a hormone imbalance. Doctors considered those men to be more effeminate than some Dutch men. Those effeminate men were more mild mannered, more emotional. They tended to draw people in toward themselves rather than thrusting outward and pushing people away. They were uninterested in dogmatic thinking, power, punishment, stoical resignation in adversity and the *Canons of Dort*.

The doctors claimed these men functioned well in any situation other than in hyper-Calvinist circles where "masculine" qualities triumphed. A famous Dutch historian and medical doctor thought the Synod of Dordrecht was the work of Dutch men with an over-abundance of male hormones who channelled their aggression into theological battles. The historian claimed that the theologians, by demanding strict obedience to their ideas, gained desired power but robbed men with a hormone imbalance of an environment in which to express their feelings.

A support group

When the doctor finished his description I yelled out, "Group three! That must be me!" The doctor said there was no medicine for my problem. Instead he gave me the address of a support group formed in the Netherlands called, Friends of Un-Calvinistic Calvinists With Biological Tendencies to Arminianism. He informed me that in the support group I could learn to live with my feelings, adjust to my situation and share with other men and women who were un-Calvinistic in their sympathies.

The doctor's suggestion was better than my idea of a church split. Discovering that my heretical tendencies were physical was a great relief to me.

I wrote to the "Friends of Un-Calvinistic Calvinists" in the Netherlands. They sent me lots of information on the problem. I formed a support group in my church. Fifty people attended the first meeting. At the second meeting 75 people arrived. The group was too large. The consistory objected. They considered my group divisive. I screened the members and accepted only those depressed with obvious Arminian tendencies. This brought the number of members down to 35. The consistory was pleased.

When my support group was firmly established I wrote a letter to the denominational head office recommending a research facility at our college which would seek a cure for this peculiar hormone imbalance. They liked the idea and saw the benefits of finding a cure. The new cure could remove all Arminian tendencies in the denomination's members, relief stress and strife, and help avert a church split.

My support group celebrated its 10th anniversary last month. I am pleased with the results of my work with un-Calvinistic Calvinists suffering from the hormone imbalance. Now I and my friends can feel proud of our rich heritage.

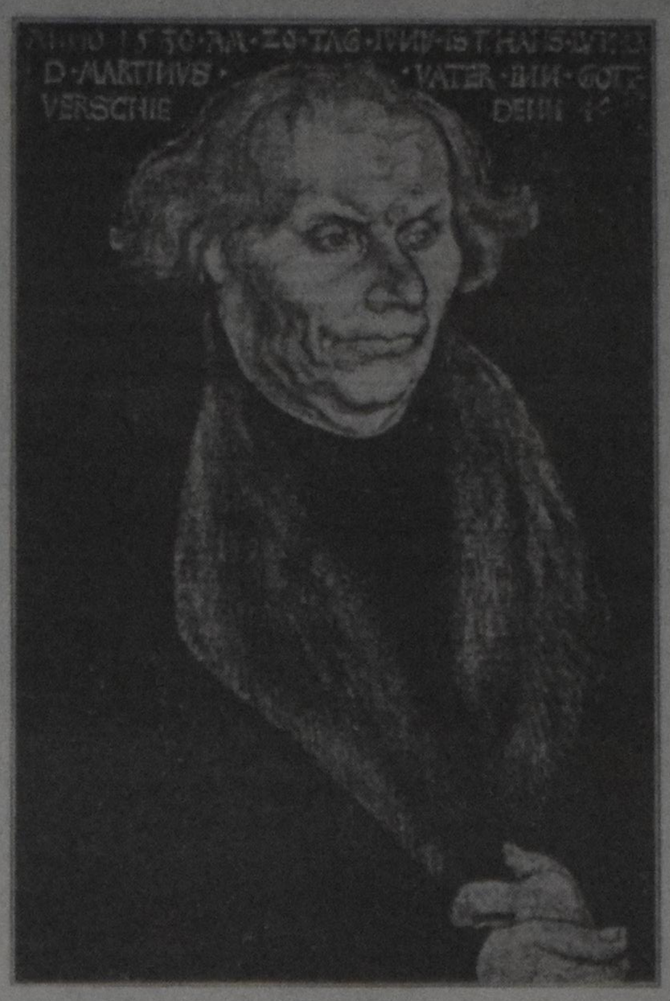
Jan de Bree is an artist, freelance writer and childcare worker living in Duncan, B.C.

Feature

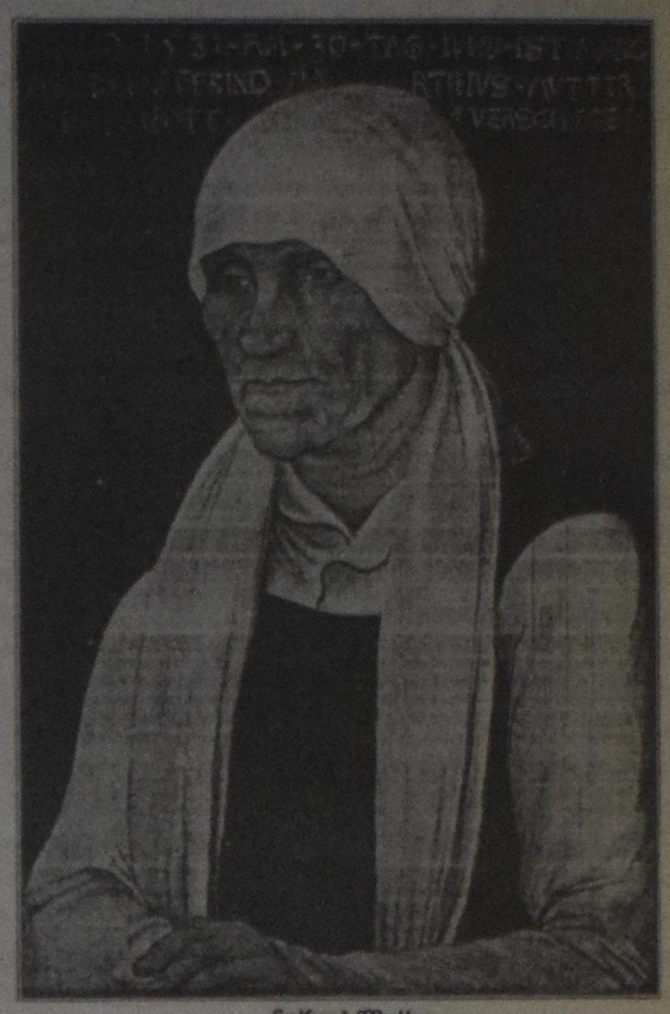
Luther and literacy: a legacy of the Reformation

Casper Vanderiet

In the history of literacy and education, Martin Luther's 16th century Reformation holds an important place. In fact, schools grew in number and quality as a consequence of both the Protestant Reformation and the Catholic counter-Reformation. They profited from the influx of Humanism which showed a great deal of enthusiasm for teaching. The Protestant Reformation, as an enormous experiment in renewal and restoration, sets its educational goals towards more than merely bestowing good Latin, sound learning and evangelical principles on small groups of bright young men. The German Reformers, in particular, led by Luther, broadened their aims to include the population at large [including women, to some extent] in villages and cities alike. Accordingly, they devised instruments and techniques to provide good learning, obedient to God's revealed truth.



Luthers Vater.
Nach dem Gemälde von Lucas Cranach d. Ae., 1527, auf der Wartburg.
(Phot. v. Cranach, Wartburg.)



Luthers Mutter.
Nach dem Gemälde von Lucas Cranach d. Ae., 1527, auf der Wartburg.
(Phot. v. Cranach, Wartburg.)

Luther's early ideas on Christian education were quite different from those he eventually had to accept. In the early 1520s he believed that a true evangelical renewal in society could come only from the individual people and communities. Therefore, Christian education was the responsibility of preachers and parents. Because sermons could not always reach the children and the unlearned, householders, too, had to do their parts as "bishops in their own homes," Luther said.

In his famous address, *To the Christian Nobility of the German Nation*, Luther called for adopting scripture as the basic text from which to teach and learn. He soon included all the subjects of the liberal arts curriculum because the church needed pastors and theologians, and society required lawyers, bureaucrats, geographers and medical doctors. His idea did not work. Town councils could not meet the cost and parents neglected their duty.

Luther's new aims for schooling were general education and obligatory school attendance. All youngsters, girls as well as boys, poor and rich, should learn to read and write. It is clear that the Reformer insisted on this not so much that all should benefit from a general rule, but more to select able pupils to prepare for better schools, "gymnasium" and university in order to make them ready for their careers. In 1528, he made this the foundation in his own state of Saxony. But country schools recessed for the harvest and in some places were held only in the winter as children were occupied with farm work for the rest of the year.

Heavy load by modern standards

Latin education was more organized and stringent. Included in Latin study was Donatus, the Latin grammacian. Some Cato, Erasmus, Proverbs, Psalms and Gospels, as well as catechism readings ought to be done, said Luther. In the third-year curriculum Melanchton's textbooks in Latin grammar and syntax were added; and Greek students read Isocrates and the Greek gospel. Further, music theory and practice as well as gospel reading in three languages were required. In the fourth level, Greek was extended to Plutarch and Theognis and Latin included Cicero and Livy.

In spite of the phenomenally rapid spread of Luther's movement throughout Germany, he could not understand why people did not always embrace such reforms. In a tract written in 1530 entitled *A Sermon arguing that Children should go to School*, his anger erupts in apocalyptic warnings of the ravages to come down on people should they persist in their neglect of learning. He urged the princes and magistrates to compel their subjects to enrol their children in schools. The Lutheran magistrates took more steps and defined the Reformation as a fundamental law of the state, so that education now belonged to the grand design of a spiritually renewed state and society.

Familiar with the whole gospel

Until 1525, Luther favoured the princile of "every person his own Bible Reader." In his *Appeal to the Christian Nobility of the German Nation* he wrote: "Above all other things, Holy Scripture must be the foremost and common subject in universities and secondary schools, and the Gospel in elementary schools ... so that by the time a young Christian person had reached the ninth or tenth year, he would be familiar with the entire Holy Gospel." When, in 1522, Luther's German translation of the New Testament was published, he remarked in the short preface that "every Christian should read these first and ... make them as common and ordinary to himself as his daily bread." [All this came as a reaction to the Bible-deprived citizenry of Luther's mother church.]

But in later years Luther seems to have become suspicious about people reading the Bible without direction. It is noteworthy that most of the references to reading the Gospel by laypeople are dropped from the 1546 reprint of his German New Testament. Instead, he felt expert guidance and preaching by authoratative interpreters were needed. The Reformer began to publish works of popular doctrine called catechisms. These caught on marvellously, and catechism teaching became the method of religious instruction so that Luther spoke about the catechism as the layperson's Bible.

Catechisms spelled out the text and meaning of the fundamentals of the Creed. The Decalogue, the Lord's Prayer and the Apostle's Creed contain a brief and simple message which every Christian needs to know, said Luther. With the catechism established as the single course of religious knowledge, there was no longer fear of false ideas. That, of course, does not mean that the Lutheran Reformation resisted popular Bible reading. It does mean that in the framework of that time, Lutheran church leaders distinguished between the well-set-up burgher expounding God's Word in his home and the simple soul not well-informed about the true message of the Bible.

Propagating literacy

Propagating literacy became one of the main objects of the Lutheran Reformation and that Reformation found ample support for this ideal from the authorities. Even the children of the poor were included, a radical idea. A school ordinance of 1580 in Saxony stipulated that where the people were too hard-pressed to instruct their own children and too poor to hire a teacher, a sexton ought to be available to teach, since "children of working people should, for the sake of their own and our common welfare, receive in their early youth instruction in prayers, catechism, and writing and reading."

People at the grassroots level began to see the importance of elementary education. In the municipality of Heidenheim in Wuertemberg in the mid-1460s the town burghers engaged their prince in a strong fight about the closing of the German school, arguing that their children needed to learn writing and reading, which was of great help to them in their work and livelihood. They maintained "these skills do honour to God and promote trade and an honourable walk of life."

Practice of Christian love

Local interest was necessary to keep a village school going. If the local elite valued book learning and could persuade their neighbours to pay for it, a school usually survived.

The support of learning was preached as a most meritorious work in the practice of Christian love "commanded by God, and also bearing his promise of rich reward." Princes and magistrates listened attentively as Reformers conveyed to them that improved schools would also improve the literacy of individuals and society and that Christian education would mould a patient and obedient citizenship. If a ruler decided to help, the money came from a secluded monastery or other income-yielding property. In Dresden, for instance, the schoolmaster received a small salary from the elector, bread from well-to-do burghers, some grain from outlying villages and a wealthy teamster, 10 groschen twice a year for washing the altar cloth and greasing the tower clock, 15 groschen from the town council and in addition small sums for leading the choir at funerals, marriages and baptism.

The Reformers spoke about the "duty" of parents to educate their children. For that they were to be held responsible before God and the Prince, and if they failed in it, they were liable to penalties. Luther was forced to co-operate with the rulers in order to promote school attendance where parents neglected their duty in this field. This parental duty was originally one of Luther's basic principles regarding education and thus this switch to state enforcement went against the grain of his convictions.

The consequences of this involvement were for Luther even more disastrous because some of his disciples urged the authorities to use coercion to achieve general school attendance. In 1555, the Peace of Augsburg was adopted on the principle *cuius regio, eius religio* (as the government is, so is the religion), thus bringing state religion into both Catholic and Lutheran principalities.

Nevertheless, the German Reformation made education and literacy a matter for all classes of society, both urban and rural. Moreover, it devised instruments and techniques by which everyone could understand that to be literate meant to take responsibility for one's own happiness and future.

Casper Vanderiet is a retired businessman and a student of history, living in Etobicoke, Ont.

More than just talk

Dean McRae

The Bible paints an idyllic picture of believers as they carry out day to day conversation. Conversation is described as "healing" (Prov. 12:18), "encouraging" (Acts 20:2) and "winsome" (Col. 4-6).

In contrast to this idyllic picture, our conversation is often empty. We talk a lot but say little. Our talking is often characterized by gossip, triviality and needless discussion.

Small talk is important. It greases the wheels of our social life and gives us a sense of each other's personality. Small talk, however, often goes too far. It easily starts to dominate what we say. We will talk about anything just to pass the time. We drift randomly through endless topics like suntanning, skin cancer, AIDS or an obscure writer. Our conversation becomes superficial and merely an attempt at amusing ourselves.

One cannot but wonder after a few hours of such trivial talk whether Christian fellowship is worth it. Apart from the fact that Christians generally stay away from vulgar language or flippant remarks about sex, conversation often remains very much like that of the world.

Needless discussion is another difficulty we face in our every day conversations. Often they are emotionally charged and likely to escalate to cause unnecessary conflict. These discussions can be about anything such as the role of women, social justice or Christian education. These matters need our attention but often more caution should be used. They touch emotional nerves and easily become intimidating as people get too wrapped up in their cause. Consequently many discussions are more debating contests than learning experiences. Certainly conflict can help create growth, but often conflict merely creates more conflict.

The Bible tells us to avoid unnecessary disputes and opinions (Romans 14:1). Several chapters in the New Testament deal with stumbling blocks and how we are never to put a hindrance in the way of a brother of sister. Applying this truth in our discussions means that we ought not to continually try to convince others of our favourite causes and concerns, but instead look to the interests of others and to encourage their faith from where they are coming.

Positive talk

What, then, is "good" conversation? Good conversation exists when our words help build relationships or as Proverbs tells us, "The words of the righteous nourish many." Even the smallest things can help make our conversation more upbuilding.

Smiles, the tone of voice, and cheerfulness often make a big difference. Taking an ongoing interest in someone's life and using our imaginations in the kinds of questions we ask can also help. Asking people what their goals are in a certain area of life, or what the most memorable thing is they have heard recently, or what they find hardest about being a parent are but only some questions that could quite possibly lead to a rejuvenated discussion and relationship.

As we grow and become confident in our conversation, people become more comfortable and attracted to us. Knowing how to converse and befriend people goes a long way in letting Christ's light shine into the world. Indeed, the right words can sometimes inspire a person to come to church or be a volunteer or lead a Young People's meeting.

Illustrated by Dean McRae

A silent faith

Another significant aspect of conversation is the religious element. To some people every sentence must be spiritualized and have a moralizing sentiment or a "Praise the Lord" inserted somewhere. Most of us, however, tend toward the other extreme where our talking is devoid of religious words. We never say, "Praise God," or ask "How is your prayer life?" We feel such religious talk is pretentious.

This latter reaction has led to a certain silence about our faith. Our silence is not synchronized with the enthusiasm that arises out of the Christian Life. As Christians we need to hear each other talk about our faith in informal settings. It is not enough to hear about our faith from the minister on Sunday or at a mid-week meeting. We also need to talk about our Christian walk sometimes in every day conversation.

We should feel a freedom to ask a friend to pray with us, or to ask each other about our walk with God. Expressing God's goodness in our conversations can and should become a natural overflow of our faith life.

Whether we are simply "shooting the breeze" or talking about the core of our being, we should realize the great impact our words can have. We are to enjoy conversation but also remember that "by our words we shall be saved, and by our words we shall be condemned" (Matthew 12:36).

Words reveal the condition of our hearts. Along with this almost gloomy reverence for conversation, there is also a joy and inspiration that can be experienced in our talk. What we say can be as "choice silver" and "apples of gold" (Proverbs 10:20).

Our speech can be a fountain of life to those who hear it (Prov. 10:11).

Dean McRae is a member of Zion Christian Reformed Church in Oshawa, Ont.

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For the time being...

Adrian Peetoom

The boy is father to the man

A recent edition of a Dutch journal I read regularly contained a story about the life of a prominent churchman. He let on that he needs a lot of "lone" time, not just for planned meditations but simply for himself. In fact, he even ducked out of his own birthday party, just to do "nothing" for a bit.

When I shared the item with Johanna, we soon got into a discussion about our own needs for lone times. We agreed that we had both been raised to be suspicious of them. We guessed that the generation of parents who raised us and our friends had been led to believe that a time of solitary thinking and feeling, especially when sitting and staring, was dangerous somehow.

When we did nothing, we were urged to play with toys, draw, read, do house- or home-work, practise music or join the family in family activities. To be alone and to do alone without the least attempt at sharing with others, was inviting the devil to be near, or so a Dutch proverb suggested.

Solitary observation invites growth

Nevertheless, I did find lone time over the years. I remember being about seven or eight years old and going on long walks through my (Dutch) city, observing the hustle and bustle of transport (horse-drawn mostly at that time), the busy weekly market activities, the ever-changing store windows and the imposing offices through whose heavy doors important people went in and out.

But I now know that I also used that time to think and feel things, about who I was and where I belonged, about whether God really knew every part of me, about what I would become and would learn, about the inner me my parents would never know, nor would anyone else, about seeing German officers in splendid uniforms and how I ought to hate them but I didn't, really.

When I was about 14, I got my first bike, a used one that always leaned to one side and was hard to race on. I used it to go up and down to school, to visit my friends, to run errands for my parents. But I also used it, sometimes when I was doing any and all of the above, as a place to think and feel for myself, about girls and sex and marriage and power and career.

And then I emigrated to Canada (alone!), got married, had children, built a career that often placed me inside cars and airplanes for long trips. I once figured out that out of the more than 30 years I have been married, about six have been spent travelling by myself.

Solitude necessary

One day, three friends and I had dinner in Red Deer, Alta. We were travellers all, sales-people for different educational publishers. Between us we had (then) more than 75 years on various roads. We were floored to discover that all of us needed long lone times for ourselves, which our careers had provided during long car trips, airplane rides and in many hotel rooms.

I'm puzzled as I write this about what I was taught and how I (perhaps) circumvented my teaching. About wishing that the generation of my parents had taught me to feel OK about being lone, so that I would now find it easier to meditate and be alone with God. And about how others of my generation have found their own way of lone-ness in spite of the teaching they received.

This I know: the child is father to the man. As I walk through Chatham, I walk once more through *Groningen*. As I bike through Kent County, I once more peddle through the polders of my youth. Alone, I'm thinking and feeling all the time. Except that, far more than ever to my own parents then, I now talk to Johanna and my own children after I come back. Some things do change for the better.

Adrian Peetoom is an educational consultant and writer who lives in Chatham, Ont. If he does not return your greeting as you pass him walking or biking, it's nothing personal.

The lament of a psychoanalyst's spouse
Or: I love you, but that's just transference

I never get mad, I get hostile;
I never feel sad, I'm depressed;
If I cook or knit, and enjoy it one bit,
I'm not handy — I'm merely obsessed.

I never regret, I feel guilty;
And if I should vacuum the hall,
Wash the woodwork and such, and not mind it too much,
Am I tidy? Compulsive, that's all.

If I can't choose a suit, I have conflicts,
With ambivalent feelings towards plaid.
I never get worried or nervous or hurried —
Anxiety, that's what I have.

If I'm happy, I must be euphoric;
If I go to a pub or the Ritz
And have a good time making puns or a rhyme,
I'm manic, or maybe a schiz.

I love you, but that's just transference,
With Electra rearing her head;
My breathing asthmatic is psychosomatic,
A fear of exclaiming, "Drop dead!"

I'm not lonely, I'm simply dependent;
My cat has no fleas, just a tic —
So if I act hateful, never mind — just be grateful
I'm not a bad person — I'm sick!

Author unknown

Christian congress to discuss disability while U.S. Congress does the same

Marian Van Til

LOS ANGELES, Calif. — An International Congress on the Church and Disability will meet this summer in Grand Rapids, Mich., coincidentally at the same time that the U.S. Congress will be debating a sweeping civil rights measure aimed at protecting the disabled.

The international congress' organizers are happy about the coincidence. The bill, known as the Americans with Disabilities Act, would greatly affect the way people with disabilities work, travel, live, communicate and interact in their communities, they say. They add that "the surrounding debate is forcing many congregations to take a closer look at the architectural and attitudinal accessibility of their churches."

The congress is expecting to host 9,000 disability ministry workers from the U.S., Canada and around the world. It will feature three days of workshops, discussion groups, panels and plenary sessions, expanding on the theme "Christ's Love ... Accessible to All." It is sponsored by the Christian Council on Persons with Disabilities and by JONI AND FRIENDS, whose president is Joni Eareckson Tada. (Tada was injured in a diving accident as a teenager, became a quadriplegic, and gained recognition through a wide-release biographical film, her speaking tours and her organization.)

"Many thousands of churches are doing an exemplary job of demonstrating Christ's love to people with disabilities," says Tada. "But ... recently a man in a wheelchair contacted our office, distressed that his church asked him not to wheel his power chair on the new carpet in the worship centre — he left track on the carpet pile! We know of certain [fundamentalist] churches which refuse to immerse physically disabled people in baptism; as a result they are offered associate rather than full membership," Tada continues.

"This is where the church should expend its energy — working together on solutions, leading secular society in both attitude and action regarding issues affecting the disability community," concludes Tada.

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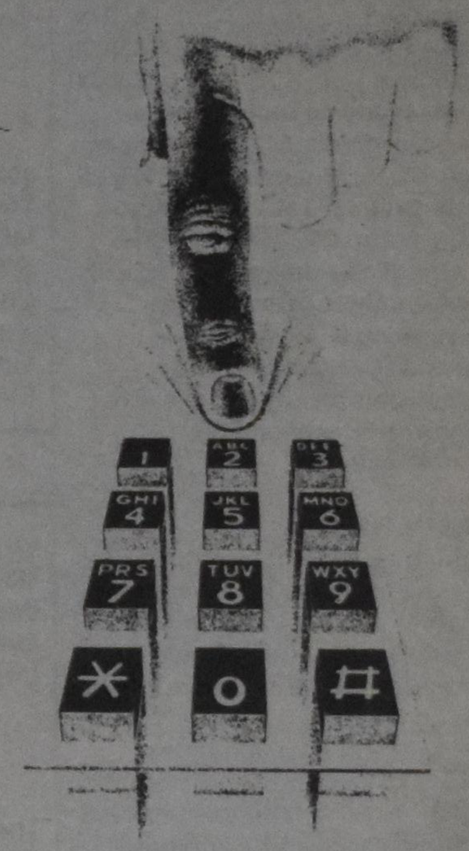

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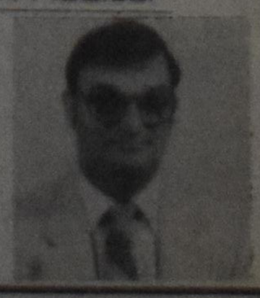

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Obituaries should be composed as they are to appear in *Calvinist Contact*. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion.
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Birth

KAMMINGA:
"For you created my inmost being; you knit me together in my mother's womb."
Gerald and Freda praise God for the birth of their son,

SAMUEL FREDERICK

born Thursday, March 22, 1990, weighing 7 lbs. 3 oz.; a little brother for Gerrit and Daniel. Sam is the 13th grandchild for Mrs. Freda Uyl, Clinton, Ont., and ninth grandchild for Mr. and Mrs. John Kamminga, Acton, Ont.
Address: 15 Glenda Jane Dr., Campbellville, ON L0P 1B0

Marriages

ALTENA-DEVRIES:
Mr. and Mrs. Philip Altena of Caledonia, Ont., are pleased to announce the marriage of their daughter,

JOANNE
to
JOHN

son of Mr. and Mrs. Jack DeVries of Fenwick, Ont. The ceremony will take place April 28, 1990, at 3:00 p.m., D.V., at Maranatha Chr. Ref. Church, York, Ont., Rev. Sid Couperus officiating.
Future address: 147 Main St. E., Grimsby, ON L3M 1B2

Help wanted and teacher ads on next page.

Marriages

STARING-GROOT:
Mr. and Mrs. Dirk Staring of Toronto, Ont., are pleased to announce the marriage of their daughter,

DIANE SHERI
to
EDWARD

son of Mr. and Mrs. Piet Groot of Toronto, Ont. The ceremony will take place, D.V., on April 21, 1990, at 2:00 p.m. in the Second Chr. Ref. Church, Toronto, Ont., Rev. Gregg V. Martin officiating.
Future address: 92 Clearbrooke Circle, Etobicoke, ON M9W 2E8

Anniversaries

Whitby, Ont. Whitby, Ont.
1965 April 10 1990
We thank the Lord for his faithfulness and many blessings throughout 25 years of marriage.

HENK and ANNEKE BERENTSCHOT
(nee DeVries)

Their children:
Jacquie & John Van Belle
Julie & Glenn Klompmaker (friend)
Shari and Rod De Wolde (friend)
John 14:23: "Jesus replied, 'If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him.'"
Home address: 146 Hazelwood Dr., Whitby, ON L1N 3L8

JAN and META GRIFFIOEN

"The Lord is my Shepherd, I shall not want." (Ps. 23)
We, the children and grandchildren express our heartfelt congratulations on 30 years of marriage.
May God bless the rest of your life together.
Our love:
Jack & Kim
Daniel, Loren
Ray & Janice
Amy, Amanda, Jessica
Marcia
Wil
Home address: R.R.#2, Ancaster, ON L0R 1T0

1965 April 24 1990

RALPH and KLARA NUMAN
(nee de Vries)

Henry
Renee
Bradley

We give thanks to our heavenly Father for his unfailing love and faithfulness in our life together as husband and wife. We are grateful too for the children he entrusted to our care, and together, with them, we joyfully announce our 25th wedding anniversary.
"To God be the glory"
Home address: 45 Arthur St., St. Catharines, ON L2M 1H1

1940 May 8 1990
"This is the day that the Lord has made, let us rejoice and be glad in it."

MAARTEN and NEL VANDERHEYDEN
(nee Millenaar)

hope to celebrate their 50th wedding anniversary, D.V., on Saturday, May 5, 1990. An open house is to be held from 1:30 - 3:30 p.m. in Zion Chr. Ref. Church, 409 Adelaide Ave. E., Oshawa, Ont.
Congratulations Mom and Dad, Grandma and Grandpa.
With love from:
Aletta
Ben & Jane
John & Gladys
Joe & Grace
John & Susan
Jake & Rita
and grandchildren
Home address: 924 King St. East, Oshawa, ON L1H 1H2

Anniversaries

1950 April 20 1990
With thankfulness to God for all his years of blessings, we hope to celebrate the 40th wedding anniversary of our parents,

FLOOR and GERRIE SAARLOOS
(nee Van Gurp)

May the Lord continue to bless our parents and grandparents for many more years.
With congratulations and love from your children and grandchildren:
Janet & Leo Laarman — Stratford, Ont.
Eugene, Julian, Jonathan, Rachel, Jordan, Kevin, Victor
Casper & Wilma Saarloos — Aylmer, Ont.
Pamela, Mason, Adam
Dick & Renee Saarloos — Aylmer, Ont.
Benjamin, Janelle, Valerie, David
Ida & Harry Marissen — St. Thomas, Ont.
Darryl, Amanda, Brian, Leanne
Glenna & Ron Middel — Chatham, Ont.
Brent, Tanya, Cameron
Graham & Janet Saarloos — Aylmer, Ont.
Nathan, Chantelle, Christopher
Wilfred & Joanne Saarloos — Aylmer, Ont.
Rayna
Kelvin & Rose Saarloos — St. Thomas, Ont.
Savannah
Mary-Nel & Derric Bakker — London, Ont.
Amy Saarloos — Aylmer, Ont.
Alec Saarloos — Aylmer, Ont.
An open house will be held on Friday, April 20, 1990, from 2:00 - 4:00 p.m. at the Christian Ref. Church, corner of South St. and Caverly Rd., Aylmer, Ont.
Home address: 107 Fourth Ave., Aylmer, ON N5H 2L2

1950 April 25 1990
"This is the day that the Lord has made; let us rejoice and be glad in it."
We thank the Lord for his blessings on 40 years of marriage for

HENK and JANE VANGIESEN
(nee Branderhorst)

Their children and grandchildren:
Pete & Jan Groenewegen — Blenheim, Ont.
Dayna, Janelle
Adrian & Barb VanGiesen — Penticton, B.C.
Anthony, Ellen
Gord & Annie VanderLeek — London, Ont.
Diane
An open house will be held on Saturday, April 21, 1990, from 1:30 - 4:00 p.m. in the Grace Chr. Ref. Church Fellowship Hall, Berry St., Chatham, Ont.
Home address: 178 Park Ave. East, Chatham, ON N7M 3V6

Sarnia Burlington
1965 1990
With much praise and thanksgiving to our heavenly Father for his grace and love

BERT and TILLY ZWIERS
(nee Kremer)

hope to celebrate their 25th wedding anniversary, D.V., on April 24, 1990.
Joining them in celebration will be their children:
Barb & John Dorsman
John (grandson)
Mike
Elaine & Ed (fiance)
An open house will be held for friends and relatives on Saturday, April 21, 1990, at Faith Chr. Ref. Church, 2265 Mountainside Dr., Burlington, Ont., from 2:30 to 5:00 p.m.
Home address: 5121 Cherryhill Cr., Burlington, ON L7L 4B8

Obituaries

Meppel Chatham

2 Samuel 12:15-25

2 Samuel 12:20
On this text was based the funeral service of

JENNY KLAZINA DEKKER
(nee Zantingh)

who passed away on March 20, 1990, at the age of 38.
Beloved wife of Jack.
Loving mother of Janice, Krista and Angela.
Loving daughter of: Henri and Alice Zantingh.
Loving sister of:
Jack & Stefke Zantingh — London, Ont.
Steffie & Tony Bodini — Chatham, Ont.
Bert & Corrine Zantingh — Chatham, Ont.
Hans & Brenda Zantingh — Langley, B.C.
Johanna & Pat Desaulnier — Chatham, Ont.
Mike & Deenie Zantingh — Terrace, B.C.
Clarence & Laura Zantingh — Sarnia, Ont.
Petra & Barend Biesheuvel — Montreal, Que.
Fred & Liz Zantingh — Chatham, Ont.
Anita Zantingh — Sarnia, Ont.
and several nieces and nephews.
Funeral service was held March 23, 1990, from First Chr. Ref. Church, Chatham, Ont.
Correspondence address: H. Zantingh, 40 Elm St., Apt. 131, Chatham, ON N7M 6A5

On March 20, 1990, at the age of 38, the Lord took home his child,

JENNY DEKKER

beloved wife of Jack Dekker.
Loving mother of Janice, Krista and Angela.
Dear daughter-in-law of Clarence and Jane Dekker, Chatham, Ont.
Sister-in-law of:
George & Amy Hart — Newmarket, Ont.
Fred & Glenda Vriesema — Wyoming, Ont.
Gordon Dekker — Strathroy, Ont.
Richard & Barbara Vander Deen — Strathroy, Ont.
Ben & Sandy Dekker — Sioux Center, Iowa
Funeral service was held on March 23, 1990, in the First Chr. Ref. Church, Chatham, Ont., Rev. H. Bruinsma and Rev. J. Tuininga officiating.
Correspondence address: 149 Chippewa Dr., Chatham, ON N7M 2B3

"Ik zal in het huis des Heren verblijven." (Ps. 23:6)
In dit vertrouwen heeft de Here thuisgehaald na een ernstige ziekte mijn dierbare zoon, onze geliefde broer, zwager en oom,

LUDDER DIJKSTRA

Wij vertrouwen dat de Heer van zijn leven, ook hen vertroost die achterblijven.
Marum:
R. Dijkstra-Veenhuizen
De Wilp:
A. Dijkstra
F. Dijkstra-Kloosterman
Surhuisterveen:
G. Dijkstra-Dijkstra
B.W. Dijkstra
Marum:
H. Dijkstra
H. Dijkstra-Hoekstra
Marum:
L. Grondsma-Dijkstra
P. Grondsma
neven en nichten
Holland, datum Maart 30, 1990.

For Sale

For sale: **Antique pewter items** and **collectables.**
Call: (519) 842-9911

Obituaries

"The Lord is gracious and merciful, slow to anger and abounding in steadfast love. The Lord is good to all and his compassion is over all that he has made" (Ps. 145:8,9).
On Thursday, March 22, 1990, the Lord called home our dear husband, father and Opa,

KLAAS JOHN DEVRIES

at the age of 78 years.
Beloved husband of Janna DeVries (Vlonk).
Dear father and opa of:
Dick & Karen DeVries — Grand Rapids, Mich.
David, Jenna
Alice DeVries — Sarnia, Ont.
Correspondence address: 455 Broadway St., Wyoming, ON N0N 1T0

"Safe in the arms of Jesus."
At his appointed time, the Lord took unto himself, on March 30, 1990, our dear friend,

LLOYD DYKSTRA

of London, Ont., at the age of 63.
May the Lord comfort his wife Yke, their children and grandchildren.
He will be sadly missed and always remembered by:
Ed & Bertha Weesjes
Ena & Paul Van den Brink
Henry & Marian Weesjes
Albert & Grace Weesjes
Edward & Annette Weesjes
Betty & Herman Siemens
Adrian & Wendy Weesjes
— Aylmer, Ont.

Psalm 103
Suddenly on March 28, 1990, the Lord in his infinite wisdom took home his child,

JEFFREY SCOTT SCHUURMAN

in his 18th year.
He will always be loved and remembered by:
His parents: Cor & Apple.
Brothers: Greg and Mark.
Grandparents:
Mrs. Bertha Zylstra
Mr. & Mrs. Cor Schuurman Sr.
Aunts, uncles and cousins:
Isaac & Flora
Kristi, Ryan
Corrie & Frank
Lauren
Ray & Dina
Lori-Ann, Andrea, Raymond
Wilma & Henry
Stephanie, David, Esther, Daniel
Sharon & LeRoy
Letitia, Craig, Kevin
Ralph & Audrey
Alison, Jeremy, Ryan, Joel, Leah
Hilda-Ann & Ron
Tracy, Christopher, Vanessa
Len & Joanne
Darren, Lindsay
Miranda
Funeral service was held on March 31, 1990, in the Calvary CRC, Flamborough, Ont., Rev. J. Julien officiating.
R.R.#2, Branchton, ON N0B 1L0

On Feb. 27, 1990, the Lord took unto himself,

JAN VANDER HOUT

Dear husband of Gysje Van Bemmel.
Loving father and grandfather of:
Marshall & Lena
Jan & friend Nelly, Chris & friend Christine, Marlene and friend Phil, Elisa, Angela, Dale
Leo & Sue
Ashley
Jane & John Feddes
Juanita, Joanne, Julie, Joy
Funeral services were held on March 3, 1990, at the Calvin Chr. Ref. Church, Dundas, Ont., Rev. Richard Stienstra officiating.
Meditation based on Ps. 23 and "Safe in the Arms of Jesus."
Correspondence address: R.R.#2, Waterdown, ON L0R 2H2

Classified

Accommodations

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Looking for persons to share house in Mississauga area. Please call Tony at (416) 828-0461 (residence) or (416) 566-9200 (at work).

Furnished room, suitable for single person. With fridge, stove and laundry; in private home. $300 a month, utilities included. Georgetown, Ont. Please call (416) 877-9490.

Bed & Breakfast: Beautiful Niagara Falls, Ont. A pleasant 15 minute walk to the Falls. Friendly home, nice rooms, superb breakfast! Dutch spoken. Mike and Joan Havinga. Tel. (416) 358-3534.

Help Wanted

Help wanted for expanding siding company. **One experienced installer** and **one installer willing to learn the trade.** Both individuals must be personable and neatly groomed. References required. Please reply to: Creative Siding Contractors, 13 Courtleigh Rd., R.R.#3, St. Catharines, ON L2R 6P9. Tel. (416) 937-1091.

Van Eck Greenhouses
Waterdown, Ont.
is in need of one or two people as soon as possible. Room and board can be provided if necessary. Please call Jack Van Eck at (416) 689-5100.

Student help on dairy farm during summer months. Live-in accommodations. Please call: (519) 469-3493 after 8 p.m.

Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Alkema, Alkema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. TEL. (416) 945-9454.

Driver/salesperson for Hamilton and area wanted for a wholesale florist. Apply to Clarence Vanderhout Ltd., Grimsby, Ont.; (416) 643-1982.

Mature person or couple needed (Dutch speaking), for five months or more, capable of looking after elderly lady, who needs help with dressing and meal preparation. V.O.N. and homemaker already present. Free living quarters in large house for the right person. Spend the summer in this way in beautiful Campbellford, Ont. Contact: Tine Lisle, R.R.#3, Havelock, ON K0L 1Z0. Tel.: (705) 653-3007.

SOCIAL SERVICE WORK — Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of **Child Care Worker.** The responsibilities of this live-in position include: involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling, positive relationships and facilitating the residents' successes. Position includes salary and benefits package. Please submit resume to: **Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. (416) 899-2311.**

Help Wanted

Needed: live-in companion for disabled Christian lady in Drayton, Ont. Light housekeeping duties will be required, but no medical care is expected. For more information, please phone (519) 638-2416 or write to Mr. H. Rumph, Box 107, Moorefield, ON N0G 2K0

Personal

Nova Scotia house exchange desired by family of five (three children — 11, 13 and 16 [girls]) for approximately 10 days during the last two weeks of July (23rd to Aug. 2). We live in Southwestern Ontario in a quiet rural area in a medium-sized modern house, 2½ hours from Toronto and within two miles of the nicest beach in Ontario. Anyone interested in this (we've done it before and it works great!), please write: Calvinist Contact, File #2537, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.

Summer Job Market

PORT DOVER, Ont.: An energetic 19-year-old male student wishes a summer job on a dairy farm somewhere in Western Canada. Worked on a dairy farm all his life, has lots of experience with cows, tractors and most machinery. Can start June 28. Have worked away from home for two summers. References available. For more information call (519) 428-1630, ask for Tim Bootsma or leave a message.

SEAFORTH, Ont.: I am 16 years of age. I have experience in gardening and farm work. Please contact Brian at (519) 527-0705.

WASHAGO, Ont.: Hi, my name is Chris. I'm 15 years old and need a summer job. Make a great farmer's helper, willing to live in. Please call me at 1 (705) 689-6234.

Teachers

AGASSIZ, B.C.: Agassiz Christian School invites applications for the 1990/91 school year for the following positions: one **primary** position (**Grade 1/2**), one part-time position (85 per cent: 50 per cent **Kindergarten** and 35 per cent **administration relief, including French).** Applicants with French/music will be given preference. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Tel. (604) 796-9310 (school) or (604) 796-3209 (home).

AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening at the junior level and a possible opening at the intermediate level. Preference will be given to those who possess the ability to teach Phys. Ed or French. Send letter of application and resume to: Andy VanderPloeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).

BARRIE, Ont.: Timothy Christian School invites applications for definite openings in the **Kindergarten** and **junior** and/or **intermediate** area for part-time and/or full-time. Please send resume and references to the school, c/o H.K. Bergsma, Principal, 49 Ferris Lane, Barrie, ON L4M 2Y1. Tel.: (705) 726-6621 (school) or (705) 721-4168 (home).

Teachers

BRACEBRIDGE, Ont.: Cedarbrook Christian School is now accepting applications for **principal** and **teachers** positions for the school year commencing September 1990. Contact Box 1912, Bracebridge, ON P0B 1C0 or call (705) 645-4769.

BRAMPTON, Ont.: John Knox Christian School invites applications for **primary/junior** positions beginning September 1990. Please send resume and/or inquiries to: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.

CAMBRIDGE, Ont.: Cambridge Christian School invites applications for a possible opening in **Special Education** (50%) and **Grade 8 principal's relief** (50%) for the 1990/91 school year. The recent addition of a gymnasium to our school makes qualifications in Physical Education an asset. Please send letters of application and resumes to the principal, Mr. Peter Van Dyken, Cambridge Christian School, 229 Myers Rd., Cambridge, ON N1R 7H3 or call (519) 623-2261 (school) or (519) 623-1409 (home).

COBOURG, Ont.: Northumberland Christian School has possible openings in the **primary** and **junior** grades (Grades 1-6). Consider joining our team in a scenic setting with a unique building. Send applications to: Northumberland Christian School, Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8. Or phone (416) 372-8766.

DUNCAN, B.C.: Duncan Christian School invites applications for possible vacancies at the **elementary intermediate level** and at the **junior secondary level** in **Math, Science, English** and part-time **Art** and **Home Economics, Industrial Education** and/or **Business Education** as well as a part-time **learning assistance** position at the **elementary level** commencing September 1990. Please send letter of application and resume to: Mrs. J.M. Spyksma, P.O. Box 844, Duncan, BC V9L 3Y2 or phone (604) 746-5341.

DRAYTON, Ont.: Calvin Christian School, due to growth, requires a teacher for the **Grade 6/7** combination for the 1990/91 school year. Strength in Art, Phys. Ed. and/or Music will be regarded as an asset. The ability to teach **French** is a requirement. Applications are also invited for a definite opening for a **Kindergarten** teacher. A profile of the school is available upon request. Please send your letter of application with resume and references to: Mr. A.J. Vanderstoel, Principal, Box 141, 35 High St., Drayton, ON N0G 1P0. Tel. (519) 638-2935 (school) or (519) 638-3606 (home).

FRUITLAND, Ont.: John Knox Memorial Christian School seeks applicants for a part-time (possibly full-time) **Kindergarten** teacher. Please call Mr. De Jager, Principal, at (416) 643-2460 or (416) 643-2121 for further information.

GEORGETOWN, Ont.: Georgetown District Christian School in the beautiful Halton Hills in Southern Ontario has possible openings in the **junior** division. Experience in Music, French or Physical Education will be given preference. Send inquiries and resumes to: Georgetown District Christian School, c/o John Tamming, Principal, R.R.#1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221.

Teachers

GUELPH, Ont.: John Calvin Christian School situated in a beautiful university setting invites applications for full-time openings at the **junior** and **intermediate** levels as well as part-time openings in **Special Ed.** (50%) and **Grade 8 principal's relief** (50%). Consider becoming part of our growing Christian community. Send inquiries and/or applications to: Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8. Or call (519) 824-8860 (school) or (519) 836-6507 (home).

HOLLAND MARSH, Ont.: Holland Marsh District Christian School has a definite **Grade 7/8** opening. You would be joining a happy growing school. Please direct your applications or inquiries to: Mrs. C. Bootsma, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.

JARVIS, Ont.: Jarvis District Christian School invites applications for a possible **Kindergarten** and a definite **Grade 2** position, effective September 1990. Definite part-time **remedial** position (+ or - 60%) is also available. We anticipate an enrolment of 250 pupils in our 10-classroom school. If you are interested in becoming part of an enthusiastic friendly staff and supportive community, please send your letter of application, resume and related material to: Garry Glasbergen, Principal, Jarvis District Christian School, R.R.#1, Jarvis, ON N0A 1J0. Phone: (519) 587-4444 (school), (519) 587-5374 (home).

LACOMBE, Alta.: Central Alberta Christian High School, serving the communities of Lacombe, Red Deer, Ponoka, Rimbey, and Rocky Mountain House, requires additional Christian teachers for any combination of the following areas beginning in 1990-1991: **Social Studies, English, French, Math, Science, and Religious Studies.** Experienced individuals with energy, a willingness to grow professionally with a new school, and also work with extra-curricular activities, are encouraged to apply to: Central Alberta Christian High School, Lacombe, AB T0C 1S0, Attention: Jack Vanden Pol. School phone: (403) 782-4535.

LEDUC, Alta.: Covenant Christian School invites applications for positions in **Grade 2, Grade 6** and all subjects in the **junior high grades** for the 1990-91 school year. Send resumes to: Lloyd DenBoer, Principal, Covenant Christian School, Box 3827, Leduc, AB T9E 6M7. Tel.: (403) 986-8353.

LUCKNOW, Ont.: Lucknow and District Christian School is seeking applications for a possible part-time teaching position and a possible **primary** teaching position. Please send all resumes to: Lucknow District Christian School, Box 550, Lucknow, ON N0G 2H0 or phone (519) 528-2016.

NEERLANDIA, Alta.: Neerlandia School invites applications for the 1990-91 school year for one full-time position with 70% duties in **Special Education** for Grades 1-6, and 30% in regular classroom instruction in upper elementary. Please forward applications or inquiries to: John Piers, Principal, Neerlandia School, Neerlandia, AB T0G 1R0. Ph.: (403) 674-5581 (school), 674-4308 (home).

Teachers

ORILLIA, Ont.: Orillia Christian School, a non-denominational school of 150 students in K-8, invites applications for several teaching positions for the 1990/91 school year. Two full-time positions at the **junior intermediate level,** a temporary part-time position in **resource** and a part-time **Grade 8 principal's relief** (50%). Abilities to teach Phys. Ed. and/or French are an asset. Address all applications and inquiries to: Mr. G. Kamphuis, Principal, Box 862, Orillia, ON L3V 1G6 or phone (705) 326-0532.

PORT PERRY, Ont.: Scugog Christian School invites applications for a **Grade 1/2** teaching position for the 1990/91 school year. Address all applications and inquiries to: Education Committee Secretary, Edith Kamminga, Box 3143, Prince Albert, ON L9L 1C1. Phone (416) 985-2538.

RED DEER, Alta.: Red Deer Christian School has a definite opening in our **primary** division (Grade 1 or 3) for the 1990-91 school year. All interested persons should send resumes to: Mr. R. Duggan, 14 McVicar St., Red Deer, AB T4N 0M2

REGINA, Sask: Regina Christian School, an interdenominational school with Grades K-8, requires a **teaching principal** for the 1990-91 school year. We are looking for someone with leadership and administrative capabilities who is interested in the challenge of promoting an integrated approach to Christian education in the community. Please send application with resume and references to: Larry Borowko, Chairman/RCSA, P.O. Box 4453, Regina, SK S4P 3W7

REXDALE, Ont.: Timothy Christian School requests applications for a possible opening at the **junior** or **primary level.** Interested and qualified applicants are asked to send their resume to: Mr. G. Postma, Principal, Timothy Christian School, 28 Elmhurst Dr., Rexdale, ON M9W 2J5

SARNIA, Ont.: Sarnia Christian School invites applications from qualified teachers for the following teaching positions for September 1990. One teacher for **Kindergarten,** one teacher for a **primary** grade, one teacher for **Grade 7,** and additional possible positions in the **junior grades.** Interested applicants please send resume/inquiries to: Peter Weening, Principal, 1273 Exmouth St. Sarnia, ON N7S 1W9. Phone (519) 383-7750 (school), (519) 542-5518 (home).

SASKATOON, Sask: Applications are now being received by the **Saskatoon Christian School** for half-time **Kindergarten** teacher for the 1990-91 school year. Interested applicants, please forward resume and/or inquiries to Saskatoon Christian School, 2410 Haultain Ave., Saskatoon, SK S7J 1R3

STOUFFVILLE, Ont.: Stouffville Christian School requires teachers for the following positions, beginning September 1990; two teachers of **primary** grades; one teacher **intermediate/senior** division in the area of **Math** and **Science** and one teacher **intermediate/senior English, History** and **Contemporary Studies.** Please send resumes to: The Principal, Stouffville Christian School, R.R.#3, Claremont, ON L0H 1E0

More Teachers ads on next page.

Classified

Teachers

SMITHERS, B.C.: Bulkley Valley Christian School is a two campus CSI school situated in the beautiful Bulkley Valley of north-western B.C. It serves students from Kindergarten through Grade 12 and has an enrolment of just over 200. For the 1990/91 school year three teaching positions will be available, two full-time **primary** and one part-time **junior high.** In addition, there is also an opening for **Principal** of the school with primary responsibility for operation of the high school campus. This position includes approximately 50% teaching time at the high school level. Please send applications and resumes to Rien Moelker, Principal, P.O. Box 3635, Smithers, BC V0J 2N0. Direct your enquiries to him at (604) 847-4238, or to Glenn Ewald, Associate Principal at the elementary campus (604) 847-9833.

ST. THOMAS, Ont.: Ebenezer Christian School invites applications for an opening in the **primary** grades effective September 1990. Please address inquiries to: T. De Koter, Principal, Ebenezer Christian School, 77 Fairview Ave., St. Thomas, ON N5R 4X7. Phone (519) 633-0690.

TERRACE, B.C.: Centennial Christian School invites applications from teachers for openings for Sept. 1990. In **Primary — Kindergarten, Grade 2,** and in **Intermediate — Grades 4, 5.** Centennial Christian School is situated in the beautiful Skeena Valley and offers many dynamic opportunities for teachers. Send application, resume, and references to: Mr. Frank Voogd, Principal, Centennial Christian School, 3608 Sparks St., Terrace, BC V8G 2V6.

WELLANDPORT, Ont.: Applications are invited for a definite opening in the **primary division** for the 1990/91 school year. Direct inquiries to Wm. Thies, c/o Wellandport Christian School, R.R.#1, Wellandport, ON L0R 2J0. Phone: (416) 386-6272 (school); (416) 892-2155 (home).

WILLIAMSBURG, Ont.: Since one of our present primary teachers is leaving us to serve the Lord teaching in China, we have an opening for a teacher for a combined **Grade 1 & 2** class for the year 1990/91. Who is willing to join our staff of 10 teachers in a 7-room rural school with a gym? Please contact the principal of Timothy Christian School, Williamsburg, ON K0C 2H0. Phone (613) 535-2687 (school) or 535-2152 (home).

WOODSTOCK, Ont.: John Knox Christian School. We will have openings in the **primary** and **junior** divisions for the 1990/91 school year. Please direct your application and resume to: Mr. R. VanderPloeg, Principal, John Knox Christian School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone (519) 539-1492 (school) or (519) 539-2117 (home).

DO IT THE EASY WAY... CALL THE CLASSIFIEDS!

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.,
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
FAX: (416) 682-8313

Teachers

Hamilton District Christian High School

A large increase in enrolment for September 1990 allows us to offer the following positions:

- ★ **English**
- ★ **French**
- ★ **Shop**
- ★ **Science**
- ★ **Library (part-time)**
- ★ **Family Studies (part-time)**

Experienced teachers as well as recent college graduates who are committed to quality Christian education are invited to apply in writing to:

Mr. Ron Dirkse, Principal
Hamilton District Christian High School
92 Glancaster Rd., R.R.#1, Ancaster, ON L9G 3K9
Tel. (416) 648-6655

LONDON, ONTARIO

London District Christian Secondary School

has a position in

English

and possible positions in the areas of

Art, Bible, English, Music and Math or Science

for the 1990-91 school year. Some training in special education would be an asset. Please send a letter of application, personal statement of faith and resume to:

Mr. H. Kooy
c/o London District Christian Secondary School
24 Braesyde Ave., London, ON N5W 1V3
Phone (519) 455-4360 (school)

Association for Christian Education of St. Catharines

operating Calvin Memorial Christian School, Grades K-8 and Beacon Christian High School, Grades 9-12 (OAC), is inviting applications for teachers to join our dynamic instructional team.

Openings

- Primary level (Grades 1-3)
- Junior level (Grades 4-6)
- Intermediate level (Grades 7 & 8)
- A full-time opening composed of 50 per cent time in classroom teaching and 50 per cent time to develop and teach the enrichment/gifted program.

Send applications or inquiries to:

Jim Vreugdenhil, Principal
Calvin Memorial Christian School
300 Scott St., St. Catharines, ON L2N 1J3
Phone (416) 937-6302

Openings

- English (some drama experience is helpful)
- Science (especially biology)
- History, Bible

Send applications or inquiries to:

Peter VanHuizen, Principal
Beacon Christian High School
2 O'Malley Dr., St. Catharines, ON L2N 6N7
Phone (416) 937-7411

Are you the one we're looking for?

Are you interested in living in a beautiful small town in the heart of Southwestern Ontario?

Then **John Calvin Christian School in Strathroy** is the place for you. Due to some recent staff changes, the following positions are available for the successful applicants:

Three junior/intermediate positions

(Grades 4, 5, 6, 7, 8)

The position of teaching **vice-principal** is also available for the 1990/91 school year.

If you are interested in joining an exciting staff, send your resume today along with a letter of introduction to:

Mr. Henry Wiersema, Principal
c/o John Calvin Christian School
48 York St., Strathroy, ON N7G 2E3
Phone: (519) 289-5562 (home) or (519) 245-1934 (school)

OUR SCHOOL NEEDS TEACHERS LIKE YOU!

Teachers

Durham Christian High School

has teaching positions available in

Science and **English**

commencing Sept. 1, 1990.

Interested applicants please send resume to:

Ren Siebenga, Principal
Durham Christian High School
R.R.#1, Bowmanville, ON L1C 3K2
Tel. (416) 623-5940 (school) or (416) 623-3487 (home)

Help Wanted

The Ontario Alliance of Christian School Societies

invites applications for the position of

Christian School Promotion Coordinator

This is a part-time, one-year position for the school year 1990-91, commencing September 1990.

The position will involve consultations with schools and research into public relations and fund raising.

For further inquiries please write:

Dr. A. Guldemond, Executive Director
O.A.C.S.S.
P.O. Box 7220, Ancaster, ON L9G 3L4

Deadline for applications is **May 15, 1990.**

Homestead Residential and Support Services

a Christian organization, requires part-time (4-5 hrs./week)

Intake and Progress Supervisor

Responsibilities include overseeing development plans of the residents. Desired qualifications include a social services degree and relevant experience in a supervisory role.

Please send resumes only to:

Homestead Residential and Support Services
Personnel Committee
23 Verona Place, Hamilton, ON L9C 1S8

►► HELP WANTED ◄◄

A **driver/sales representative** required for a St. Catharines area wholesale florist.

Experience in wholesale industry or flora culture an asset.

Clean driving record a must.

Send resume to: **File #2539**
c/o Calvinist Contact, 261 Martindale Rd., Unit 4
St. Catharines, ON L2W 1A1

Youth Ministry Opportunity

Join the excitement and growth at
First Christian Reformed Church in London, Ont.!

We've just decided to add a specialized Youth Ministry to our leadership team, and we're looking for someone who will catch our vision and share our devotion in loving, leading and laughing with the younger members of our congregation. Send for a job description and specifics or send your resume to:

FIRST CHRISTIAN REFORMED CHURCH
507 Talbot St., London, ON N6A 2S5
or call (519) 432-7997
during office hours for more information

Events

Crossword Puzzle can be found on page 9.

Inspirational Meeting

Title: "Out of Love for the Church

Place: Bethel Chr. Ref. Church, London, Ont.

Speaker: Rev. Thomas Vanden Heuvel

Date: April 27, 1990, at 8 p.m.

Sponsored by: Concerned Members of the C.R.C. of Classis Chatham

— — — Everyone Welcome — — —

First Reformed Church of Cambridge, Ont.

is honoured to host the

ANNUAL CHOIR FESTIVAL

Saturday, April 28, 1990, at 7 p.m.

Forward Baptist Church (Myers Rd.)
Cambridge, Ont.

Theme: "Soldiers, United in Christ"

A freewill offering will be taken during the service.
The program starts at 7 p.m.!

Johann Sebastian Bach's

St. John Passion

Good Friday, April 13, at 8 p.m.
Central Presbyterian Church
165 Charlton Ave. West, Hamilton, Ont.

Performed by the choir and soloists of Central Presbyterian with orchestra directed by Paul Grimwood.

Soprano: *Clare Moskalyk*
Alto: *Jennifer Wray*
Tenors: *David Stothart & Alan Gasser*
Basses: *Harold de Haan & Rudy Neufeld*

Tickets at the door: $12 seniors / $9 students

"THE AMBASSADORS"

as host chorus, presents the Eighth Annual

CHRISTIAN MALE CHORUS FESTIVAL

Featuring selections by a 250-voice mass chorus as well as selections by each individual chorus.

Participants are the following:

► "CRESCENDO,"	St. Thomas	dir. Jack Dykstra
► "CRESCENDO,"	Chatham	dir. Dick De Jonge
► "SURSUM CORDA,"	Sarnia	dir. Henk Nienhuis
► "THE CHORALIERS,"	Brampton	dir. Gerry Numan
► "COLLEGIUM MUSICUM,"	St. Catharines	dir. Gerzinus Hoekstra
► "EXULTATE DEO,"	Burlington	dir. John Pyper
► "THE AMBASSADORS,"	Hamilton	dir. Harold de Haan

SATURDAY, APRIL 21, 1990; 7:30 P.M., REDEEMER COLLEGE

Tickets: $8.00 each from chorus members or at the door, if available.

For info. contact: Hank Hultink (416) 679-6017

Calendar of Events

Apr. 13	"Kom nu met zang." A song service in the Dutch language with a meditation by Rev. P. Van Egmond. Collection: "Zingend Geloven." At **7:30 p.m.**, CRC, **Ancaster**, Ont.
Apr. 13	J.S. Bach's "St. John Passion" at 8 p.m., Central Presb. Church, **Hamilton**, Ont. See advertisement for details.
Apr. 14	Christian choir "New Life" invites you to an Easter Concert in Maranatha Chr. Ref. Church, Scott St., **St. Catharines**, at 8 p.m.
Apr. 20	Concert by Jan Overduin, organ, and Eric Schultz, trumpeter, at 8 p.m., Strathroy United Church, **Strathroy**, Ont.
Apr. 21	Spring concert by Leendert Kooy's O.C.M.A. with organist Andre Knevel. At 8 p.m., Rehoboth CRC, **Bowmanville**, Ont. For tickets call (416) 636-9779.
Apr. 21	"Christian Male Chorus Festival" — individual selections and 250-voice mass chorus by choirs from St. Thomas, Chatham, Sarnia, Brampton, St. Catharines, Burlington and Hamilton. Host chorus: The Ambassadors. At 7:30 p.m., Redeemer College, **Ancaster**, Ont.
Apr. 21	Concert by the Springdale & District Male Choir "The Crusaders" assisted by Dutch organist Frans van der Hauw and soloist Cindy Dykstra. At 8 p.m., Covenant CRC, **Barrie**, Ont.
Apr. 21	Mass choral concert by choirs from Aylmer, Ingersoll and London, with organ, piano and brass accompaniment. At 8 p.m., CRC, **Aylmer**, Ont.
Apr. 21	Reunion "Bataljon Friesland" in **Leeuwarden** the Neth. For info. contact Ale Wiersma, Bovermanstraat 31, 9291 HB, Kollum, the Neth. In Canada call John De Vries at (416) 935-8266.
Apr. 21	Ontario Friendship Conference, 8:45 a.m. - 3:15 p.m., at Woodland Christian High School, **Kitchener**, Ont. For info. call (519) 884-6044.
Apr. 22	Organ recital by John W. Vandertuin, 8 p.m., St. Andrews Presbyt. Church, **Thunder Bay**, Ont.
Apr. 27	CCM-Classis Chatham inspirational meeting at 8 p.m., Bethel CRC, **London**, Ont. Speaker: Rev. Thomas Vanden Heuvel.
Apr. 28	CLAC's 36th National Convention at the Cambridge Motor Hotel, 600 Dixon Rd., Rexdale **(Toronto)**, Ont. Keynote speaker: Edward E. Ericson Jr. on "Going Public in Faith." For info. call (416) 670-7383.
Apr. 28	Annual choir festival, 7 p.m., Forward Baptist Church, **Cambridge**, Ont. Theme: "Soldiers, United in Christ." Hosted by Cambridge's First Reformed Church.
Apr. 28	The King's College convocation ceremonies at 7:30 p.m., All Saints Anglican Cathedral, **Edmonton**, Alta. Keynote speaker: Dr. David Jeffrey, University of Ottawa.
Apr. 28	Spring concert by Leendert Kooy's O.C.M.A. with organist Andre Knevel. At 8 p.m., Willowdale United Church, **Willowdale**, Ont. For tickets call (416) 636-9779.
Apr. 28	20th anniversary concert of the St. Thomas & District Male Choir "Crescendo" with Dutch organist Frans van der Hauw. At 7:30 p.m., Knox Presb. Church, **St. Thomas**, Ont.
May 2-3	CCEF 15th anniversary rallies in Ontario. Speaker: Rev. John D. Hellinga. **May 2:** Smithville District Christian High Gym, 8 p.m., **Smithville**, Ont.; **May 3:** Hamilton District Christian High Gym, with area Christian School Choirs and the Ambassadors, 7:30 p.m., **Hamilton**, Ont.
May 4	Spring concert by the "Mountainview Singers" at 8 p.m., Mountainview CRC, **Grimsby**, Ont. "The Ambassadors," directed by Harold de Haan, will participate as well. Everyone welcome!

Church news

Christian Reformed Church

Calls received

— to Redeemer, Sarnia, Ont., Rev. Cecil Van Niejenhuis of Woody Nook, Lacombe, Alta.

11th Annual Spring Christian Singles Conference
for singles, separated, divorced, widowed.

May 25, 26, 27, 1990
at
Brock University
St. Catharines, Ont.

Cost: $110 — weekend
$60 — Sat. only — no accommodation
$25 — Sat. banquet & dance only
Phone: Maria (416) 935-9380
Helen: (416) 688-4906
No registration accepted after May 11, 1990.

Vacations

LANG'S RESORT
Cottages and campgrounds
RICE LAKE

Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place.
Before you book your '90 vacation, take a drive and see our new look.
Only 83 miles from Toronto. Write or phone for brochure.
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K0K 2X0
Phone: (416) 352-2308

YOU ARE INVITED
to an
OPEN HOUSE
in honour of

Christa Bolwyn

Christha Bolwyn has been a teacher at John Knox Christian School, Brampton, since 1968. We thank her for her work and dedication to our school and Christian Education. We wish her God's blessing in her years of retirement.

May 5, 1990, 2 - 4 p.m.

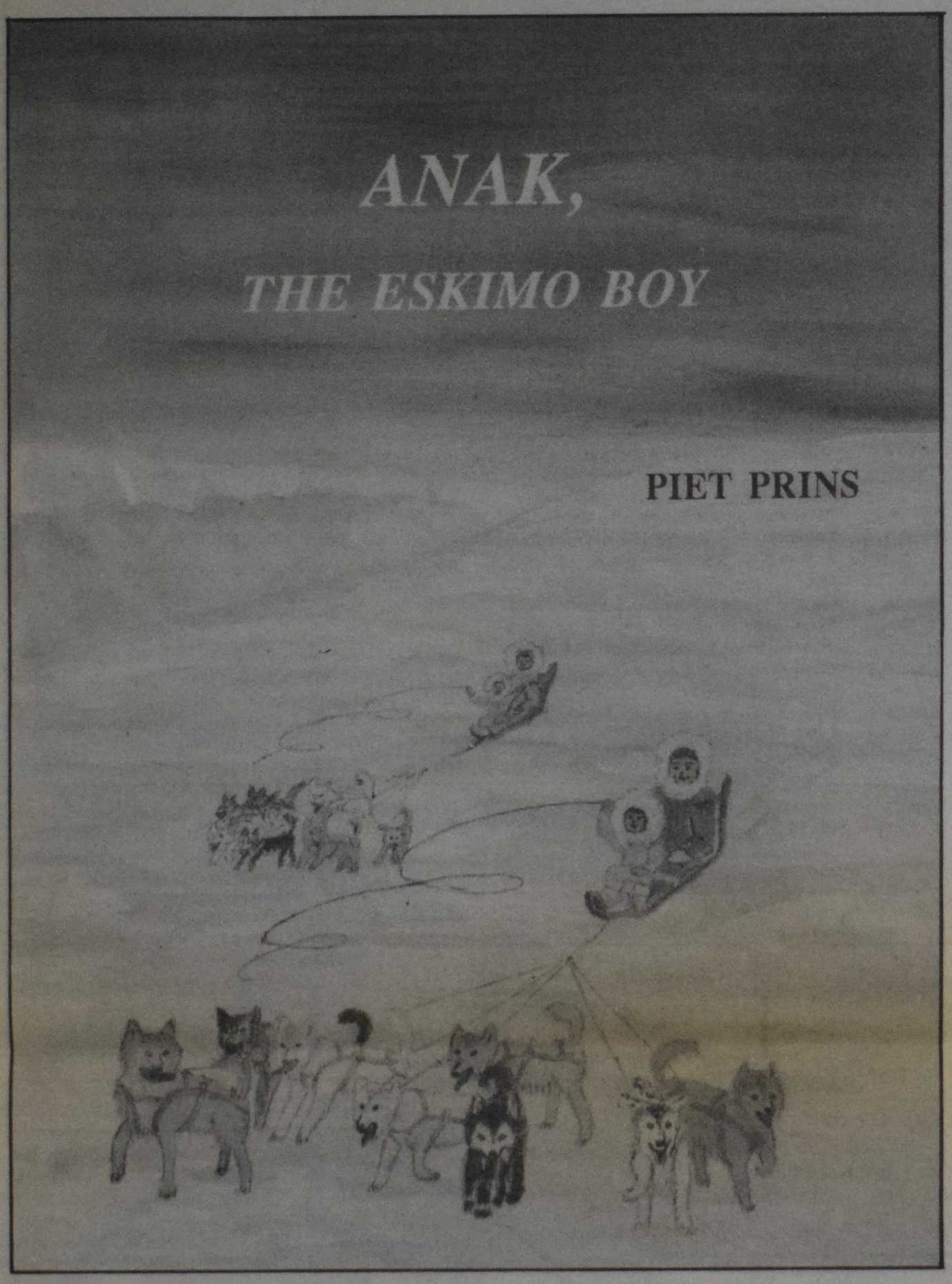
John Knox Christian School
82 McLaughlin Rd. S., Brampton, ON L6Y 2C7

Books

Robert VanderVennen, book review editor

Juvenile literature

Adventure stories for children



Anak, the Eskimo Boy, by Piet Prins, translated from Dutch by Wim Kanis and Alice Veenendaal; illustrated by Annalies Kuiper. Neerlandia, Alta.: Inheritance Publications, 1989. (P.O. Box 154, Neerlandia, AB T0G 1R0). ISBN 0-921100-11-6. Softcover, 115 pp., $6.95.

When the Morning Came, by Piet Prins, translated from Dutch by Gertrude De Boer; illustrated by Jaap Kramer. Neerlandia: Inheritance Publications, 1989. ISBN 0-921100-12-4. Softcover, 158 pp., $9.95.

Reviewed by Robert VanderVennen.

The story of Anak gives us a close-up picture of life in the high Arctic region of Canada. The Dutch writer seems to want to teach us how the Eskimos (now called Inuit) live, and he is successful in that. We share the feeling of risk, danger and excitement.

A background motif is the different worldviews that arise from Native spirituality in distinction from Christian faith. The Christian "angle" seems to me to be somewhat awkward and contrived.

The other book is the story of a Dutch boy and various adults trying to escape Roman Catholic persecution in the years just before William of Orange came to power. This, too, is an exciting story well-told, but I don't recommend it because it is vigorously anti-Catholic.

It is appropriate for a people to remember their ethnic history, with its struggles and oppressions. But in my reading of this book I felt that it also promotes anti-Catholic feeling today. Calvinist children today should not have anti-Catholic feeling bred into them. Clearly there is a Dutch Calvinist streak of anti-Catholicism, but I'm glad that it's abating. There is no need to downplay differences between groups, but Northern Ireland today is witness to the wrong of hatred between Christian groups.

These are physically attractive books, enhanced by the cover paintings of Cornelia Van Dasselaar.

Friends of God

Wayne Brouwer

Wake up!

"Awake, O Lord! Why do you sleep? Rouse yourself!" (Psalm 44:23)

Recently British researchers discovered that 42 per cent of the churchgoers in the country fall asleep during the sermon! The numbers may be astounding, but the habit is as old as Eutychus' fatal nap in Acts 20.

Once, when the great 18th-century evangelist John Wesley was preaching, he noticed that a number of people in his congregation were fast asleep. Without warning, he suddenly broke his train of homiletic thought and yelled out at the top of his voice, "FIRE! FIRE!"

Startled, the sleepers jumped to their feet, now quite awake. "Where's the fire?!" they shouted, glancing around the room.

"In hell!" replied Wesley, "for those who sleep under the preaching of the word!"

Some people have a hard time waking up. Austrian pianist Arthur Schnabel once performed an entire concert while eyeing an elderly patron of the arts who snoozed in the front row. Only when the music had ended and the crowd burst into a thunderous ovation did the woman wake up with a start.

Schnabel decided to take some pleasure from the incident. He leaned down to apologize, whispering: "It was the applause, madame; I played as softly as I could!"

Asleep on the job

It's amusing when someone falls asleep during a public meeting. But it's quite another thing when you find people asleep at their jobs. A dozing secretary may waste time for himself and his firm. A soldier on watch duty may be court-martialed for snoozing at his post. And a sleepy driver may end up killing herself, and possibly others on the road with her. Sleeping on the job is rarely a good thing, unless one is a mattress tester.

But what about God? Does he ever sleep on the job? The writer of Psalm 44 seems to think so. Prayers seem to go unanswered (vss. 9-16) even though God's people meet faithfully for worship and live lives of holiness (vss. 17,18).

We know it's not true, of course. God keeps watch even when *our* eyelids grow heavy. But each of us has known days when God seemed distant and nights when he seemed to fall asleep right during our agonized prayers. And that's a terrifying feeling! How do you wake up God? How do you get him back on track when it seems that he's forgotten you?

Russian pianist Anton Rubinstein had a hard time getting out of bed for early appointments. His wife finally figured out a way to wake him. She would go to the piano and start banging out an incomplete scale or an unresolved chord. Even in his sleep, Rubinstein couldn't take the tension that that caused his senses. He had to get up, find the piano, and complete the scale or resolve the chord. And then he was awake!

In a sense, that's what the Psalmist does. Maybe it seems like God is alseep. What will get him going? Only the discord of a world out of harmony. Only the tension of a creation in chaotic dissonance because of sin. Only a prayer that goes beyond personal begging and shouts to high heaven about the scandalous mess of injustice raging in society.

Maybe, actually, God is only pretending to sleep until *we wake up!*

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.

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